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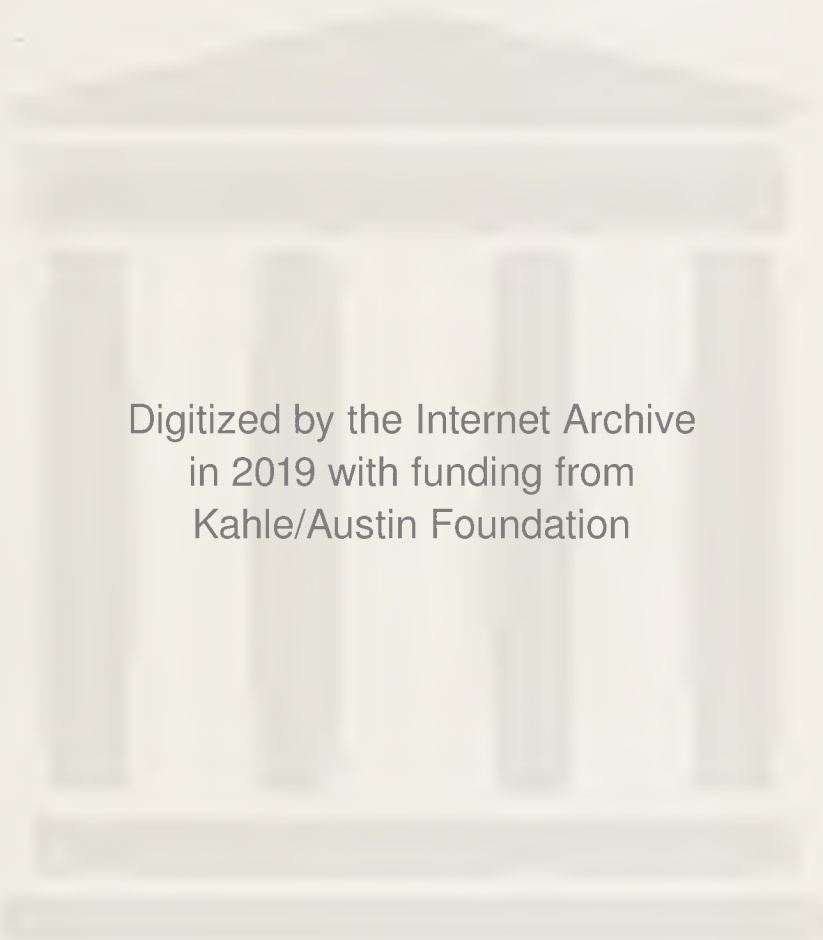

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ST. ANDREW'S CHURCH, TORONTO, 1930

# THE BOOK OF ST. ANDREW'S

A SHORT HISTORY OF ST. ANDREW'S PRESBYTERIAN CHURCH, TORONTO

By the Rev.
STUART C. PARKER, D.D.

Published by the Centenary Committee
of the Congregation
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TO MY
CONGREGATION
IN GRATITUDE FOR AN
AFFECTION AND LOYALTY
WHICH THROUGH SEVEN
YEARS HAVE BEEN
MY JOY.

176961

## *FOREWORD*

*Seniority is a relative term. A young man of twenty is old in a company of children, and the grey-beard of seventy-five is young to one of ninety. Hence it comes that a Canadian congregation which can look back upon a century of existence does so with the feelings of a European Church reviewing a thousand years of continuous activity. Let that fact be the excuse for any note of pride which may have crept into this little History.*

*It could have been made much longer. Perhaps it ought to have been made much longer. Biographical notes regarding certain of the well-known persons who have been members of St. Andrew's would have added greatly to the interest and value of the book. These have been omitted, and the briefest outline of the congregation's history has been given instead, for the sole reason that to do otherwise would add to the cost of publication.*

*I am conscious of many other defects in the book. But these have not been due to lack of assistance in its compilation. Almost all the older families in the congregation have supplied me with useful material. It is impossible to name them all. Occasionally I have acknowledged such help in a footnote. But some have given such large assistance that their names must be set down here in a General Thanksgiving. They are,—Miss Bessie McMurchy, Mr. R. J. Maclennan, K.C., Mr. E. R. Greig, and Mr. Douglas Robertson. To these and to the many others who have shown me their treasured photographs, letters, news-cuttings, and the like, I wish to express my sincerest gratitude.*

*STUART C. PARKER.*

*Toronto, May, 1930.*

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# THE BOOK OF ST. ANDREW'S

## INTRODUCTION

On Wednesday, 3rd March, 1830, three days before the rising of the Legislative Assembly of Upper Canada, certain prominent Scotsmen, together with representatives of the 71st (Highland) Regiment then in garrison, met in John Bradley's Hotel, York, for the purpose of forming a congregation "in connection with the Church of Scotland".

There was already a small Presbyterian congregation in York, occupying a building on Richmond St. It had been organized in 1821 by an Irish minister, the Rev. James Harris, and was the forerunner of the present Knox Church, Toronto. But these Scotsmen did not attend there. It was a Presbyterian Church, but it was not their Church. They had been worshipping with the Anglicans instead of "sitting under" the Rev. James Harris.

The general reader, confused by what Mr. G. K. Chesterton has called the "ninety-five different varieties of Presbyterianism", will demand an explanation here. The explanation is that in the end of the 18th, and beginning of the 19th centuries there were half-a-dozen sources from which a Presbyterian congregation might be derived. There was, first, the Mother Church, or Church of Scotland. But there were also her lively daughters,—the Reformed Presbyterian Church, the Burghers, the Anti-Burghers, and the Relief Kirk. There were, further, the Presbyterians of Ireland and the Presbyterians of the United States. All of these were represented among the Canadian colonists. In the Maritimes and even in Upper Canada all of them had, in 1830, some groups or congre-

gations. But as it was a day of scant sympathy between Christian communions, the Scotsmen in York who owned allegiance to the Mother Church could not satisfy themselves with the ministrations of any other body. So they met together on a day in late winter to form a congregation of their own.

There is a story in connection with the calling of this meeting. It is related of the Hon. Wm. Morris of Perth, a devoted son of the Church of Scotland. He was walking on Sunday morning, 28th February, either alone or, as is suggested by James Croil in his "Historical and Statistical Report", in company with Mr. Justice McLean and the Hon. Peter McGill, when (in thought or in conversation as the case may be) the lack of a Church for the Church of Scotland folk was pressed upon him. After his walk, and with the thought still occupying his mind, he made his way as usual to the Anglican Church of St. James, the wooden building preceding the Cathedral of later days. But strange influences were abroad that day. As he entered, somewhat late, some verses of the 132nd Psalm were being read. In the version of the Church of England they run—

> "I will not suffer mine eyes to sleep, nor mine eyelids to slumber: neither the temples of my head to take any rest: until I find out a place for the temple of the Lord: an habitation for the mighty God of Jacob."

The omen was accepted, and Morris—or Morris and the others with whom he had already talked—summoned a meeting of those interested.

There are discrepancies in the accounts of that meeting. The copies of the "Freeman" and the "Gazette" newspapers which were deposited in the corner-stone of the Church, and which may have given particulars of the origin of the congregation, crumbled on their removal in 1878. As no reference to the first meeting can be found in the surviving copies of the York news-sheets, and as the Minutes, which presumably were taken, have long been lost, the matter cannot be determined with absolute

accuracy. One account asserts that the meeting was held on the day following the Sunday of the omen, with the Hon. (later Sir) Francis Hincks as chairman, and the famous Wm. Lyon Mackenzie, maternal grandfather of the present Prime Minister of Canada, as secretary. That this is inaccurate will appear to anyone who is alive to the need for giving ample intimation of a meeting. Further, Francis Hincks, according to information supplied by the Dominion Archivist, did not come to Canada till 1831.

The alternative account is probably the correct one. It is that the meeting was held on Wednesday, 3rd March, that John Ewart, Esq., presided, that James Newbigging acted and continued to act thereafter as secretary, and that, when the resolution to proceed to the erection of a Church was adopted (on the motion, it is said, of Doctor, nicknamed "Tiger," Dunlop), Thomas Carfrae, Jr., was appointed Treasurer of the Building Fund.

It happens that Wm. Lyon Mackenzie's journal, "The Colonial Advocate", preserves some record of later proceedings. Thus, under the heading—"York, Thursday, March 11, 1830"—appears the following:—

> "About five hundred pounds have been subscribed towards the erection of a Church in this city, in connection with the Scottish Presbyterian establishment. The list of subscribers increases rapidly."

Other notices are equally interesting:

> "York, Thursday, March 18, 1830. We have understood that Sir John Colborne has promised the Scots Presbyterian Kirk proposed to be erected here, £100 yearly for five years, but have not heard what fund it is to be paid out of. We are told that Mr. Ewart the builder has subscribed £50; Mr. Hugh Carfrae £50; Hon. W. Allan £25; Mr. Morris of Perth £10; Mr. McLean of Stormont £10; Hon. D. Cameron and Chief Justice Robinson £20 each."

In the same issue of the "Colonial Advocate" appears the following advertisement:

"Notice: A meeting of the subscribers for the erection of a Presbyterian Church in York will be held in Bradley's Hotel, to-morrow evening, the 19th current, at 7 p.m.

By order of the Committee,

JAMES NEWBIGGING,

Secretary."

A report of a similar but subsequent meeting figures under the date, "Thursday, May 20, 1830":

"A meeting of the subscribers was held in Bradley's Hotel on Tuesday last. They have £750 subscribed and are, as we understand, to proceed with the building forthwith. Messrs. J. F. Smith, John Ewart, Jacob Latham, Walter Rose, Thomas Carfrae, Jr., and Alexander Murray are appointed Trustees of the Church."*

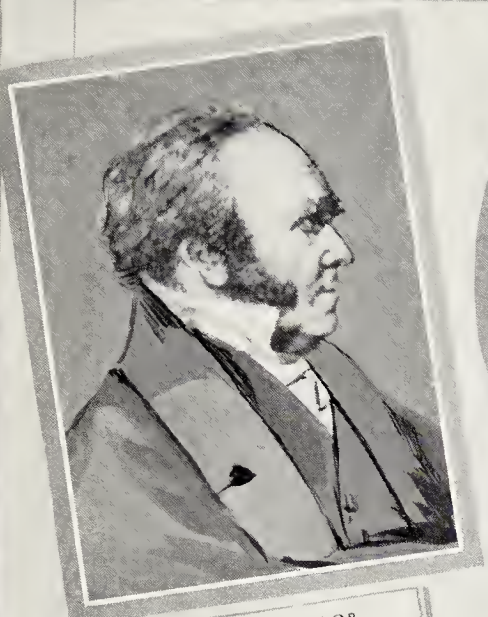
It is not surprising, in view of the frequent meetings which appear to have been held in Bradley's Hotel, that an item in the Account Book dated July 28th, 1830, runs—"Paid to John Bradley for use of his large room, £2 10s."

This Account Book is still in existence, although only decayed fragments of the large sheets used as Subscription Lists, and presumably carried about by the Collectors, have survived. The Account Book is written in a fine delicate hand and bears the title—"A Statement of Monies Received and Disbursements made by the Treasurer, 10th June, 1830". By this date the actual work of building was being set forward, and the first few entries are typical of those which follow.

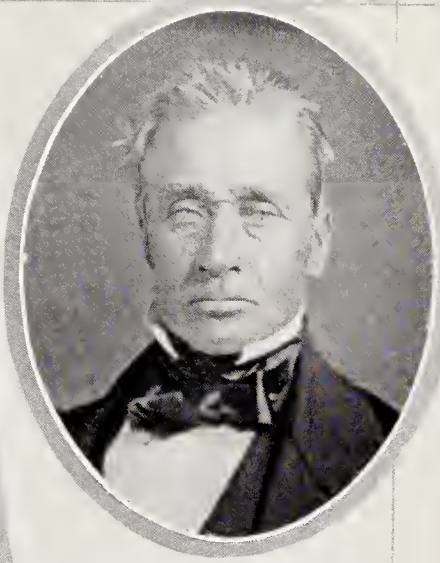
"MONIES RECEIVED:

| 1830— | £ | s. | d. |
|---|---|---|---|
| June 10—Received from W. Carfrae his subscription ..... | 50 | 0 | 0 |
| June 10—Received from Dr. Dunlop, his subscription ..... | 5 | 0 | 0 |

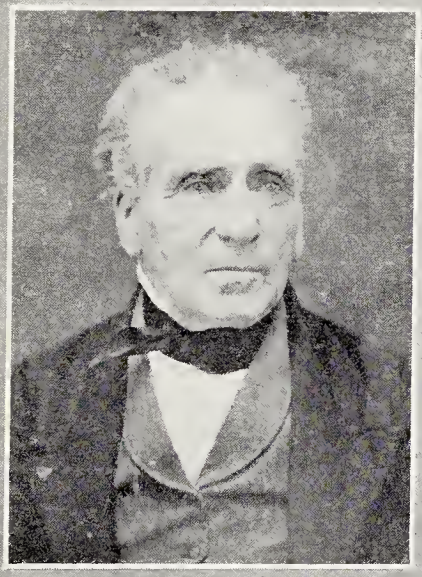
* For these and other interesting and valuable extracts from the "Colonial Advocate," I am indebted to Mr. Douglas Robertson, of the Toronto "Evening Telegram."



DR. W. DUNLOP



JOHN EWART



HON. WM. MORRIS

THOMAS CARFRAE, JR.

PIONEERS OF 1830

| | £ | s. | d. |
|---|---|---|---|
| June 14—Received from 71st Regt., per J. F. Smith | 27 | 7 | 6 |
| June 28—Received from Collectors of East Ward | 69 | 0 | 0 |
| June 29—Received from Collectors of East Ward | 72 | 15 | 0" |

On the other side appear—

"DISBURSEMENTS:

| 1830— | £ | s. | d. |
|---|---|---|---|
| June 23—Paid to Thos. Rehil and Thos. Elliott for Excavating Foundation | 3 | 7 | 0 |
| July 15—Paid to Joseph Steffens for Lumber | 4 | 1 | 1½ |
| July 26—Paid to Wm. Milne for Lumber | 3 | 8 | 10 |
| Aug. 3—Paid to Geo. Gurnett for printing 60 Placards | | 10 | 0 |
| Aug. 10—Paid to Wm. Arthurs for Brick | 75 | 0 | 0" |

So the accounts run on, page after page, a record of subscriptions on the one side, and, on the other, of expenditures for Lumber, Brick Work, Stone Work, Carpentering, Nails, Glass, Shingles, Haulage, Smith Work, and everything else involved in the operation of building.

The site of the Church was the south-west corner of what are now called Church and Adelaide Streets, the name of the latter being originally "Newgate St." The entire block of land bounded by Toronto St., Newgate St., Church St., and King St., was granted by the Crown on 29th April, 1819, to Grant Powell, Darcy Boulton, and Alexander Macdonald in trust for a Gaol and Court House.* The Court House was built facing on Church St., near King St., where now stands the Imperial Oil Company's building. The Gaol was situated west of the Court House, on Toronto St. A Wesleyan Methodist Church occupied the corner of Toronto and Newgate Sts.

* The particulars here given are furnished by Mr. Wm. Bennett, Deputy Registrar, Toronto.

The fourth corner was purchased by the Trustees of St. Andrew's Church. That neither the price required nor the preferential treatment given by the Government, in the way of assistance, to the Anglican body was pleasing to the Trustees is evident from a letter addressed on July 27th, 1831, to the Glasgow Colonial Society by the Rev. Wm. Rintoul. He reports to the Society as follows:

> "I have no communications from the Trustees to you. I never had any conversation with them about finances until yesterday. They are somewhat burdened with debt and the Church is not finished. The magistrates of the town, who wished at the commencement to discourage the undertaking—although several of them are Scotch—demanded a large sum for the ground on which the Church stands,—about £500. This is not paid, and hopes are entertained it" (presumably the figure) "may be unsettled. The Government is about to give £1,000 to the building of a new Church for Dr. Strachan because it is to be a military Church,—that is, afford accommodation for the garrison,—although at present there are not twenty soldiers attending the ministry of the military chaplain, who has his ample salary and reversion of full pay. However, so far the Governor (Sir John Colborne), has been very courteous, and he has told me that £100 for 5 years will be given to the Church. This, however, does not fall to be drawn until after six months discharge of deed."

Where the infant congregation was meeting during the erection of the Church is not ascertainable. Whether the people were held together or not, the work of building went on with vigour. The corner-stone was laid by Mr. Thomas Carfrae, Jr., on a day soon after Thursday, 24th June, 1830, as is evidenced by the depositing therein of copies of the weeklies, the "Freeman" and the "Gazette" of that date. Winter interfered with the work to some extent. In a letter to the Glasgow Colonial Society from Dr. Dunlop, dated "Jan. 15th, 1831", the writer states that—

"It is perhaps best on the whole that Mr. Rintoul" (the Minister nominated to St. Andrew's) "cannot proceed till April, for, from the unprecedented quantity of building going on in York, we cannot get the Church plastered till Spring, as our hard frosts preclude the possibility of doing it properly in winter. But, as our pews are making, we shall be ready for him against his arrival."

At length, on 19th June, 1831, the Church was ready for dedication. The Account Book contains at this point certain items which may be taken as representing final touches given to make ready for the great occasion.

| | £ | s. | d. |
|---|---|---|---|
| "Paid to Leslie & Sons, for Psalm Book | | 11 | 3 |
| Paid to Henderson & Co., for Bible | 1 | 8 | 6 |
| Paid to Mr. Stenneth for Communion Plate | 9 | 15 | 0 |

"So was the work finished"—or practically finished. The Church was an unpretentious rectangular building of brick, plastered to appear like stone, and spreading out almost to the limits of the lot on which it stood and which measured 67 feet on Church St. by 97 feet on Adelaide St. Its main doors, facing Church St., were approached by a flight of four stone steps. Above was a square tower, upon which almost twenty years later was built a spire designed by Mr. John Howard, the donor of High Park. Experiment was made at the same time with a Church Bell, but partly on account of the price demanded for it and partly on account of its faulty tone, it was soon decided to dispense with it. The interior was lighted by tall windows. A gallery ran around three sides and was furnished with long pews. The ground floor had, in addition to similar long pews, a number of "box" pews,—square enclosures having a table in the centre and a door opening on the aisle. The gallery was approached by stairways in the vestibule on either side of the Church St. entrance; while the pulpit, with its flight of steps on each side occupied the west wall of the building, and over-

shadowed the Precentor's seat below. Later a sounding-board was placed above the pulpit; but in 1831 it had none, which disappointed Wm. Lyon Mackenzie. "The pulpit wants the top", he writes in the "Colonial Advocate", "an old Roman decoration which might have been as well continued". Altogether the Church was one of a type very common among the Parish Churches of Scotland. The colonists were disposed to build their places of worship, as in those days they built their places of abode also, very much after the pattern of those they had left across the sea, and but for the stoves necessary as a defence against the Canadian winter, anyone entering St. Andrew's might have believed himself to be in St. George's Parish Church, Glasgow, or one of a hundred other Scottish Churches.

It is true that the Trustees were in considerable debt through their enterprise. Yet it had been generously supported. The list of contributors is particularly interesting. On it appears the name of practically every distinguished Scot in the community, along with the names of many who could have no interest in the matter but the support of their fellow citizens,—the Hon. Wm. Morris, the dauntless protagonist of the Scots Church in securing to her, as at length he did, an equitable share of the Clergy Reserves; the Hon. Wm. Allan, the first Postmaster of York; Justice Arch. McLean, afterwards Chief Justice; the famous Jesse Ketchum; Chief Justice Sir Wm. Campbell; Archdeacon (afterwards Bishop) John Strachan, never to be forgotten in Toronto, and the toughest opponent of the Hon. Wm. Morris in the Clergy Reserves struggle; Wm. Proudfoot, President of the Bank of Upper Canada; Captain John Brant, otherwise the Indian "Ahyouwaighs", General Superintendent and Chief of the Six Nations; and Thos. Carfrae, Jr., one of the most remarkable citizens of York,—a merchant, (his store was on the south side of King St., between Jordan and Bay Sts., wedged between the Theatre Royal and the "Black Swan" Tavern), but with a genius for organization which found vent in the formation of the York Volunteer Fire Brigade, the first public cemetery of Toronto (the

ST. ANDREW'S, YORK, 1831

"Strangers' Burying-ground" on Yonge St., north of Bloor St.), the "Commercial News-room", (the embryo of the present Board of Trade), and not least the St. Andrew's congregation, which sought to recognize his services by appointing him to lay the corner-stone of the Church.*

The amounts contributed by these and the many other subscribers do not appear great according to present-day standards. They were not sufficient to meet liabilities, and the Cash Account testifies to loans and advances made by John Ewart, Thos. Carfrae, Hugh Carfrae, Walter Rose, the Hon. Wm. Allan, and others, to defray expenses. When Thos. Carfrae on July 21st, 1834, handed over to a new Treasurer, Thos. Robson, his balance of £16 17s. 9¼d., there had passed through the Account, in fact, only some £2,200. But, all things considered, £2,200 must have had considerable magnitude in the eyes of the citizens of "Muddy York".

---

* I am indebted for an interesting account of Mr. Thos. Carfrae to the Rev. Dr. T. Wardlaw Taylor, St. Andrew's, New Brunswick.

## CHAPTER I.

### 1831-1834.

The day of dedication, 19th June, 1831, saw the arrival of the first Minister, the Rev. Wm. Rintoul, M.A. He was fresh from Scotland, having disembarked at Quebec on 25th May, and attended, while on the way to York, a gathering of Scottish ministers and elders at Kingston on 7th June and following days.

Mr. Rintoul, who had been Minister at Maryport, Cumberland, was the nominee of the "Society for Promoting the Improvement of Scottish Settlers in British North America", later known as "The Glasgow Colonial Society", an organization, long ago merged in the Colonial Committee of the Church of Scotland, to which Presbyterianism in Canada owes much. To this Society the Hon. Wm. Morris made early application for the services of a Church of Scotland Minister for York. The following passage appears in its records:—

> "Letter from the Honourable William Morris, Perth, 26th March, 1830, stating that measures were in great forwardness towards erecting a Presbyterian Church in York, the capital of Upper Canada, requesting also that, as this Society would in all probability have an application soon for a Minister for that town, the Directors would be looking out for a person of superior qualifications in preaching, learning, piety and manners."

Later it is minuted that Mr. Rintoul himself, who as one deeply interested in Colonial Church affairs may have been known to Mr. Morris,* had received personal communications both from him and from Dr. Dunlop. The

---

* Mr. Rintoul had written a pamphlet on "The Claims of the Colonists on the Churches at Home." He was born at Kincardine in 1797, and had studied at the universities both of Glasgow and of Edinburgh, and remained all his days an enthusiast on the subject of pioneering missionary work.

Directors of the Society appear to have had Mr. Rintoul in mind themselves, for their records contain a paragraph, dated "Glasgow, 20th Sept., 1830", which reads—

> "Read a letter from York, being a Bond for the support of a Minister, securing a stipend of £200 currency per annum for 3 years. Opinions were given by Directors as to Mr. Rintoul's sermons preached yesterday, which were all favourable. Mr. Welsh stated that Mr. Rintoul requested some time to consider, in the event of the situation at York being offered to him, with which the Directors complied. Resolved to offer the charge of St. Andrew's Church, York, U.C., to Mr. Rintoul."

On Mr. Rintoul's acceptance, his "designation" was appointed to take place at Paisley on 14th March, 1831. He himself had hoped to be designated at a meeting in Edinburgh, for a reason which he made plain in a letter to Dr. Burns, Secretary of the Society.

> "I am sorry for the sake of the Society that the designation is not to be in Edinburgh. I was hopeful it might have produced an increased interest there amongst preachers, students, and the Christian public at large."

At Paisley, however, the designation was performed, and the Minister, after having interviewed in London the Under Secretary for the Colonies and obtained from him a letter of introduction to Sir John Colborne, Governor of Upper Canada, set sail with his family for his new home across the Atlantic.

He was already well acquainted with the Church situation in Upper Canada, and full of the desire to help in removing the disabilities under which the Canadian Presbyterians lay. On the eve of his interview with the Minister for the Colonies he wrote to Dr. Burns:—

> "I think I might call the noble Secretary's attention to the following points:
> (1) The importance of a general measure for assisting the Presbyterian ministers in Canada from the Clergy Reserves.

(2) The importance of the Government providing for the education of a Presbyterian ministry for one or both the Provinces in Canada.

(3) How far ought the Government at home be disposed to give the humble minister-elect of York an appointment to a chaplaincy. This latter proposal may be too much of a personal nature and too apparently selfish for me to make, and God forbid that I should by any personal claim prejudice a higher and more important cause. I shall be guided by your advice as to what I shall lay before the noble Secretary."

On his arrival in Canada, therefore, he entered at once, and quite naturally, into the deliberations of the Church of Scotland ministers, attended the meeting at Kingston on 7th June at which a Synod of four Presbyteries was organized, was appointed Secretary of the "Committee for Home Missions" which the Synod immediately formed, and on behalf of the Committee despatched a letter to the Glasgow Colonial Missionary Society applying for additional help for the Canadian Ministry.

The same letter contained an account of his voyage to Quebec, which may be quoted here:

"I and my family arrived safely in Quebec on the 25th May, through the Lord's good Providence, after a voyage of 37 days. Our voyage was on the whole favourable. We had a great crowd of passengers, one of whom, the mother of a large family, died at sea. We had many discomforts from the number of passengers, but we were compensated for it,—to myself, by the opportunities offered to me of addressing Divine truth to them during the voyage.

Our captain, a member of the flock at Maryport, supported me in the religious exercises we established both by his example and authority, and I had no small assistance and comfort in a fellow passenger, Mr. Ross, a student in Divinity who was proceeding to Kingston to be a Master in a Seminary there connected with the Scotch Church. Throughout the whole voyage, from the evening we sailed until the evening we dropped anchor before Quebec, we had

REV. WILLIAM RINTOUL, M.A.

worship daily on the quarter-deck, morning and evening, or in the Mainhold, at which a portion of Scripture was expounded and on the Lord's Day we had a sermon twice, with prayer, morning and evening: nor were these services suspended by bad weather more than two or three times.

Our fellow passengers were chiefly from Cumberland and Westmoreland. Some very wicked characters were on board. A few appreciated the privileges, and I fear I may say the many were unaffected about them. I circulated the tracts which I received from the Glasgow Committee, and I would see some transgressors reading in them more pointed rebukes for their sins than what I could address to them in public. The result of this application of the Word the Day of the Revelation of all Secrets must declare. On the Sabbath we placed a missionary box on the capstan to receive offerings for the Glasgow Colonial Missionary Society, but I am sorry to say few dropped anything in it. When I opened it in Quebec, the contents were 10s. 6d. May I ask that you will call on my brother in Sterling Sq. for this small sum for your treasury, for which he will debit me.

From Quebec we travelled slowly up the country, as the children suffered from the great heat of the weather."

Mr. Rintoul arrived in York carrying among his papers that "Bond for the support of a Minister, securing a stipend of £200 currency per annum *for three years*" which was destined to be a source of difficulty and unpleasantness before long. But no shadow of those troubles fell upon the day of dedication. Enthusiasm seems to have been the dominant note. It is manifest in the "collection", which on that occasion amounted to £26,—a great sum in 1831.

Imagine such a Church as has already been described, —no Choir as yet to lead the singing,—the pews filled largely by "redcoats" from the garrison (the 79th Highland Regiment was now quartered in York), but grounded on a base of sober black, the Sunday garb of the York Scotsmen, some of them legislators, some labourers, some

professional men and pioneers of commerce in the colony, —a goodly sprinkling of women in wide frocks and children in stiff collars and kerchiefs,—in the pulpit the Rev. Robt. MacGill of Niagara, come to induct the new Minister who is seated modestly below in the seat of the Precentor. Imagine the sun shining as it can shine on 19th June only in Canada, and the bees droning a languorous accompaniment to the congregation's psalms,—and you have the principal service on that Induction Sunday, from the moment of which St. Andrew's became an influence in York, and indeed in all Upper Canada.

Mr. Rintoul had been the first to preach that day, for he had addressed a military parade at 9 a.m. Wm. Lyon Mackenzie gives in the "Colonial Advocate" of June 23rd his impressions of the day.

> "We intended to have the Camp Meeting on Yonge St. last Sunday, but being desirous to see in what manner the minister of the second or new Presbyterian Church would acquit himself, we attended there thrice,—viz., at 9, 11, and 3.
>
> At 9 in the morning, the Rev. W. Rintoul delivered his first discourse in York, to a part of the 79th Regiment, from Luke 10 and 10, 11, 12; and at 3 in the afternoon he preached from Acts 10 and 29 on the duty of a Christian minister. At 11 a.m. Mr. McGill of Niagara, took his text from Matthew 5 and 14, 'Ye are the light of the world'. These gentlemen speak in a clear, distinct tone of voice, and the building proves well adapted for the conveyance of sound. They read every word of their discourses, which in some degree mars the effect, especially when the hearer looks at the minister. But on the whole we felt pleased and gratified with the exercises of the day.
>
> The old Scottish version of the Psalms of David, with the paraphrases, was, much to our satisfaction, used; and the tunes sung were St. Anne's, Old Hundred, Portugal, Irish, and some outlandish air which few knew ought of. Irish (or Dublin) was the last sung in the evening, and the gentleman who raised it ought to consent to take the clerk's desk. We

thought it was one of the 79th, but were not certain. The line ought to be read when the troops are present, as many of the soldiers are without psalm books, and every means should be taken to keep up the time honoured custom of singing God's praises in person rather than by proxy. Among the psalms and hymns sung were: (1) 122nd Psalm, v. 2 to 9; (2) 84th Psalm from 8 verse; (3) 39th Paraphrase, v. 10, He comes, etc.; (4) 100th Psalm, L.M.; (5) 23rd Paraphrase, v. 6, etc.; (6) 20th Paraphrase, 1st 16 lines.

These ministers appear in the pulpit in a black silk gown, which is not an inappropriate dress. . . . It is our intention when we have heard Mr. Machar of Kingston, to state our humble opinion concerning the relative ability of the three as preachers, and in the meantime it is unnecessary for us to do more than to remind ministers generally, that if 'the good which one sincere Christian does in a village or a neighbourhood is often incalculable'—and Mr. McGill proved his assertion—the good which a sincere minister does in a city or province—nay, often in a nation or a continent—is incalculable. . . . We conclude by wishing to Mr. Rintoul and his family much happiness in their adopted land."

On July 10th, 1831, the Sacrament of Baptism was first administered. The child baptized was "David, son of Robt. Turnbull, Tailor in York, and Catherine McKinnon, his wife". A month later, on August 20th, 1831, occurred the first recorded wedding. It was by Special Licence between "Robt. Ford and Mary Ponton of York", and was witnessed by Wm. Munro and John Maitland. The first celebration of the Lord's Supper took place on Sunday, 30th October, 1831, one hundred and twelve communicants being present. Thus the Minister exercised his functions, and the congregation embarked upon its course, while there were as yet no Kirk Session of St. Andrew's and no Presbytery of York.

A presbytery was formed, however, in 1831. The first step was taken at that meeting in Kingston which Mr. Rintoul attended on his way to York, when 19 minis-

ters of the Church of Scotland organized themselves into "The Synod of the Presbyterian Church of Canada in connection with the Church of Scotland". The four presbyteries created thereafter were Quebec, Glengarry, Bathurst, and York. It is interesting to note that by the year 1837 the Presbytery of York embraced ten congregations,—Vaughan, Esquesing, Toronto Township, Caledon, Scarborough, Streetsville, West Gwillimbury, Toronto (St. Andrew's), Oakville, and King. Mr. Rintoul was the first Clerk of the Presbytery of York, being also Moderator of the Synod in 1836, and Clerk of the Synod in 1837. The Minister of St. Andrew's seems, therefore, to have bulked in the councils of the Church, in spite of the difficulties which he experienced in his own congregation.

It is hard to determine precisely the nature of these difficulties. The Minutes of the Kirk Session, a copy of which is still in existence, suggest rather than explain them. The Kirk Session was formed in April, 1832, with three Elders, Mr. Andrew McCord, the City Chamberlain, Mr. Duncan Kennedy, and Mr. Peter McArthur. They met as a Session, with the Minister, for the first time on May 28th, 1832, and for a time were concerned only with routine business. An exceptional Minute is under date "July 1st, 1832", when an epidemic of cholera overran York, and the Hospital on King St. was overcrowded.

> "The Moderator stated that he had convened this meeting with a view to appointing a Sessional and Congregational meeting weekly for prayer and supplication to God on account of the prevalence of the present pestilential disease. The Session, taking into consideration the duty and necessity of a distinct recognition of God in a judgment so marked as the present prevailing malady, and of seeking to Him for its removal, and for the sanctification of it to the community and the world at large while it prevails,—Resolved that a meeting for prayer and supplication shall be held in the Church on the evening of every Monday."

The only other Minute of importance relating to general affairs at the time records the Session's approval of a scheme "for a union into one body of all the Presbyterian Churches in the Province adhering to the standards of the Church of Scotland"—a union which was after forty-three years accomplished.

The domestic difficulties of the congregation appear to have resulted from a lack of co-ordination between the Trustees of the congregation, and the Kirk Session which the congregation itself elected. The text of the "Bond" given to the Minister and promising him support for three years cannot be ascertained. The Trustees interpreted it, however, not only as giving them the power to discharge or retain the Minister at the close of three years, with or without the congregation's consent, but also as a mark of their supreme authority in the congregation. There is record, therefore, in a Kirk Session meeting of January 30th, 1833, of a collision in the matter of the appointment of a Precentor, the Moderator being requested "to wait on Mr. Thos. Carfrae, Jr., as acting trustee, and confer with him in regard to the appointment, and to request that the office be not filled up without the concurrence of the Session".

The issue of this preliminary encounter is not recorded. But at a meeting of Session on May 24th, 1833, matters had come to such a pass that the Moderator

> "entered into an explanation of the nature of his connexion with the congregation, and read several letters from Mr. Rose, Secretary to the Trustees, from which it appeared that the Trustees are claiming the sole and exclusive power of deciding on the continuance of the connexion of Mr. Rintoul as Minister of the congregation, beyond the period of Three Years, or the termination of it at the end of that period, without consulting the congregation. Whereupon the Session, considering that such a procedure would be an infringement of the rights of the congregation, as well as a violation of the engagement with Mr. Rintoul, resolved to protest against this procedure. And they delegated Messrs. Kennedy and McArthur

to wait upon the Trustees, authorizing them to take with them any two members of the Church, to convey this protest, and to obtain any explanation of the intentions of the Trustees which they may be pleased to give."

The entire circumstances were laid before the Presbytery in August, 1833. The decision, if any was reached, remains unknown owing to the negligence of the person who wrote the copy of Minutes of Session. Under date of 9th Aug., 1833, a typically incomplete entry is made:

> "The Moderator produced and read Extracts from the Minutes of Presbytery of date the 1st August and the 8th August. The latter extract was ordered to be recorded and is as follows: (here take it in)".

Inasmuch as the Extract Minute of Presbytery, though doubtless "taken in" in the original Minutes was not incorporated in the copy, which alone survives, we cannot tell at this date its precise terms. But that they were so equivocal as not to settle the difficulty in St. Andrew's is evident from the fact that the celebration of Holy Communion was actually postponed thereafter "in consideration of the existing circumstances of the congregation."

In this unsatisfactory condition the congregation went on until the Spring of 1834. The Minutes of Session record the usual works of charity and benevolence. The widows and the poor are helped, and on one occasion the Treasurer of the Session is instructed to pay £5 "as a contribution to the funds of the Strangers' Friend Society, that the Session may have the privilege of recommending any of the poor connected with the congregation to the Soup Kitchen". "Certain persons of the Presbyterian Denomination who had died in the Hospital" are also buried at the expense of the congregation.

Then follows the Minute of Mr. Rintoul's last Session Meeting, with the usual omission in the copy to "take in" the important document on which the Minute is based.

> "The Moderator produced and read a letter from several members of the congregation, the tenor whereof follows, (here take it in) ! . . . The Session

having considered said letter resolved to comply with the request contained in it, and to call a general meeting of the congregation accordingly, the same to be held within St. Andrew's Church on Monday the 7th April at the hour of seven o'clock p.m., and to be notified to the congregation to-morrow and the following Sabbath at the close of the Morning Service. It was also resolved for the better information of all concerned to print an Extract of this Minute, together with a copy of the engagement between the Trustees and Mr. Rintoul, to which reference is made in the above letter—as the same is found in the printed Minutes of Synod for the year 1833."

Presumably the meeting was held, and the two parties in the congregation,—those who sided with the Trustees and those who took the view of the Kirk Session,—presented their cases. As a result Mr. Rintoul resigned the charge of St. Andrew's, to the regret of many. At this point, consequently, we must take leave of him. In spite of all difficulties he had done a good work in the congregation, promoting its devotional life and its missionary enterprise. On leaving St. Andrew's he carried his gifts elsewhere. From 1835 to 1844 he served the congregation of Streetsville, combining with his duties there the work of missionary organizer and corresponding secretary to the Synod. When it was determined to found Queen's College at Kingston, he was chosen, with Dr. Cook of Quebec, to visit the home Churches in quest of funds, a work for which he was peculiarly fitted. In 1844 he "went out" from the Church of Scotland, and became Clerk of the new Synod,—an office which he retained till 1851. He became also Professor of Hebrew and Biblical Criticism in Knox College, Toronto, when that institution was established by the Free Church. In 1850 he accepted a call to St. Gabriel St. Church, Montreal, as Knox College had decided to abolish the chair of Hebrew, and there he laboured with his usual energy, editing the Missionary Record of the Free Church body and travelling the lower St. Lawrence country on missionary work. In that occupation, indeed, he died, on 13th Sept., 1851, being stricken

with a fatal attack of cholera at Trois Pistoles, while on his way to help the Church at Metis. Mr. Rintoul was in many ways a great man, exemplary in his life, gifted as a scholar, a born pioneer, and astonishingly versatile. The Rev. Robt. Burns, D.D., of Knox Church, Toronto, formerly Secretary of the Glasgow Colonial Society, who had himself followed Rintoul to the new land, paid tribute in St. Gabriel St. Church to his departed friend and comrade.

> "Mr. Rintoul came to Canada at a time when the difficulties which lay in the way of success were much greater than now. He had few predecessors in the colonial line, and certainly there had not been above one or two who had from choice cast their lot amid the supposed bushmen of British America. He had the wish to begin as one of the pioneers in the service; and we this day have to thank God that for twenty years these lands have been permitted to enjoy the services of such a man. His name will stand out in the page of the future historian of the Colonial Church, as that of a faithful and devoted minister of the Cross, who was ever ready to spend and be spent in the service of his Master."*

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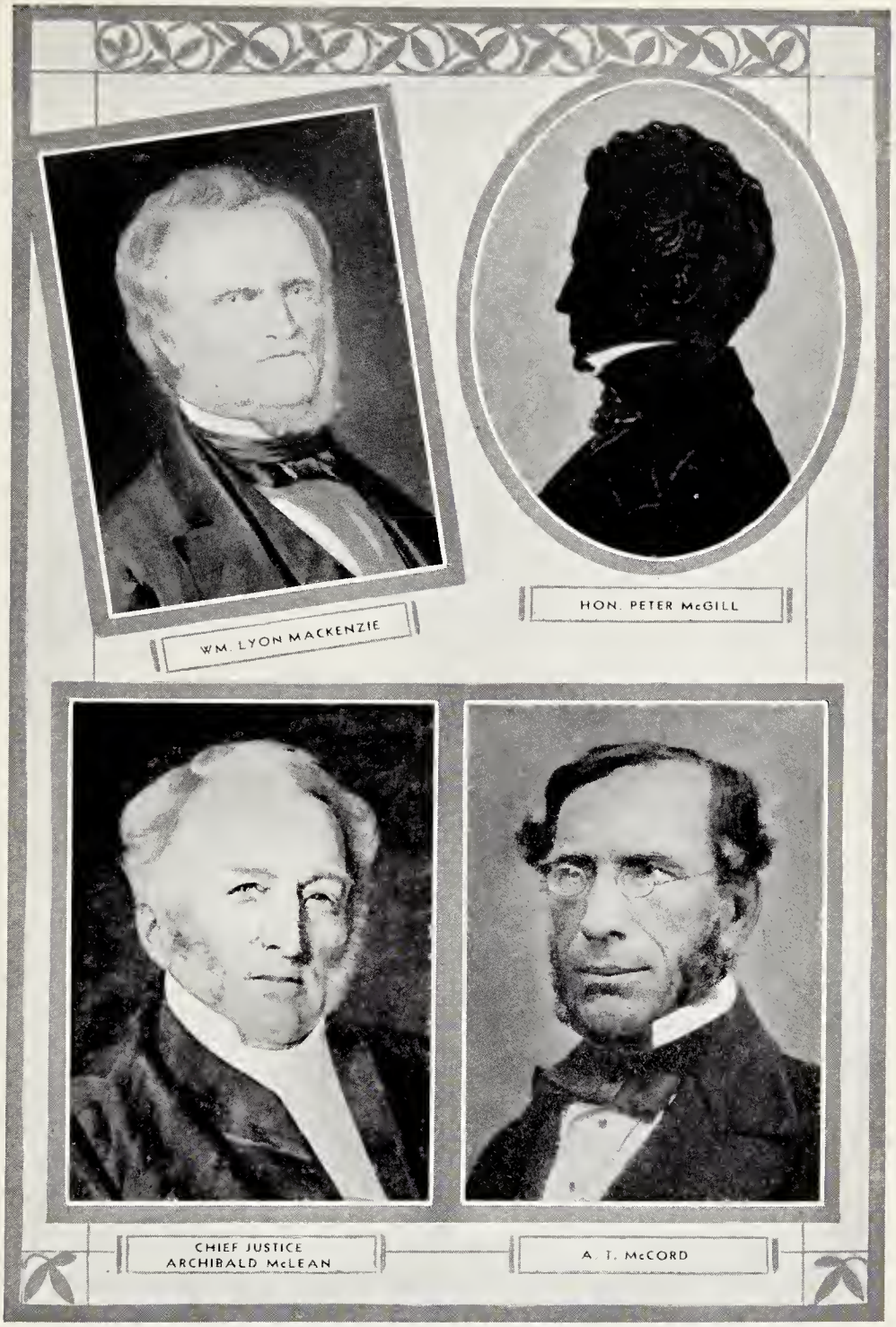
* Interesting particulars regarding the later life of the Rev. Wm. Rintoul have been furnished by Mr. Robt. Stewart, the historian of "St. Andrew's, Quebec."




NOTABLES IN THE CONGREGATION, 1831

## CHAPTER II.

### 1834-1842.

From the unfortunate condition in which St. Andrew's now found itself one good result seems to have proceeded. The direction of the affairs of the congregation devolved for the moment upon the Presbytery, (from this time forward known as the Presbytery of Toronto, in accordance with the exaltation of the town of York into the City of Toronto, which took place in 1834). The Presbytery sought to supply the lack from which the troubles of Mr. Rintoul had arisen. It drew up a Constitution for St. Andrew's, in accordance with the laws and usages of the Church of Scotland. The document is as follows:

"CONSTITUTION OF
ST. ANDREW'S CHURCH,
TORONTO, CANADA.

At a meeting of the qualified Voters of St. Andrew's Church, Toronto, held in said Church, on Tuesday, 8th July, 1834, the following Constitution was adopted:—

1. That St. Andrew's Church of the City of Toronto, and the property connected therewith, having been originally erected and procured for the use of a congregation in connection with the Church of Scotland, shall be exclusively appropriated to the use and benefit of a Congregation and regularly Ordained Minister in Communion with and under the Ecclesiastical Jurisdiction of the Synod of the Presbyterian Church of Canada, as required by the Church of Scotland aforesaid.

2. That the said Church, in so far as regards temporal things, and all property that now belongs to, or may hereafter be acquired by said Congregation, shall be placed under the management of a Committee, to be called the Committee of Managers, consist-

ing of seven members, and to be elected in the manner hereinafter described.

3. That the present Trustees, immediately after the adoption of this Constitution, shall record in their books the number of sittings in each pew of the said Church, determined upon an uniform scale, and that each sitting shall afford to the holder thereof a vote in the election of Managers, provided that the name of the holder of such sitting or sittings be entered on the Church Books as the holder of the same: And provided also, That the sitting or sittings, on which he claims a vote or votes, have been thus entered in his name, and held by him, for at least two quarters of a year previous to the day of election, and that he has paid the rates for the same up to that day,—provided that the qualification to vote at the first election of Managers shall be limited to the payment of the rate for the current quarter: Provided always, That no pews or other property be sold or alienated from the Church without the concurrence of a general meeting of the qualified voters; which meeting, if not an ordinary annual one, shall be called by a notice from the Precentor's desk by direction of the Managers, on the three preceding Sabbath days after Divine Service in the forenoon.

4. That the election of the first Committee of Managers shall be held on the third Tuesday of July instant, the time and place of meeting being intimated from the Precentor's desk, by direction of the Trustees on the Sabbath previous, and that the election shall be proceeded in after the following manner, viz.,—The meeting shall be constituted by the President of the Trustees, in the case of the first election, and the President of the Committee of Managers afterwards taking the Chair. The Secretary to the Trustees or Managers, who shall act as Secretary at the election, shall read over a roll, previously prepared by him under the direction of the Trustees or Managers as aforesaid, of such persons as are entitled to vote according to Article Third, with the number of sittings held by each,—all objections or disputes that may arise respecting said roll to be summarily decided by a reference to the

Treasurer's Books. The roll of Electors having thus been made up, and tellers also appointed by the meeting, each voter shall write the names of seven persons on a slip of paper, which shall be deposited by him in a ballot-box, to be put into the hands of the tellers, who make up a list of the persons voted for, with the number of votes for each; and the seven individuals having the greatest number of votes shall be considered duly elected: Provided, that if any of these decline the office, the next upon the tellers' list shall be substituted, till the number of the Committee of Managers is made up. Any vacancy that may occur in the Committee before the next Annual Election to be filled up in like manner from the tellers' list by the remaining Managers; Provided also, That no person (except at the first election) be considered eligible to the office of Manager if he has not held three or more sittings in the Church for the twelve months immediately preceding, and paid up his rate for the same.

5. That three of these seven Managers, that is the three first on the list of those elected, shall retire from office in succession every year, namely, on the third Tuesday of July, on which day, or on any convenient day within three weeks thereafter, their successors shall be chosen in the manner described in article fourth—and by the electors qualified according to article third: Provided always, That the retiring Managers shall hold their office until their successors be appointed, and that they must be re-elected as often as the electors shall see fit: Provided also, That at said annual meeting it shall also be the duty of the Managers to submit their whole books and accounts to a committee of the electors, who shall examine and report the state of the same to the said meeting,—it being understood that if at any such election or annual meeting there shall be fewer than a majority of the whole electors present, their power shall revert to those that do attend—unless wherein otherwise provided.

6. That the right of electing the Minister shall be vested in the electors qualified according to article fourth—and that, if more than two candidates shall

be proposed for the pastoral office, the name of that candidate who shall receive the fewest votes shall first be struck off the roll—and this mode pursued until only two candidates remain—and that whichever of these two shall receive the majority of votes, he shall be considered duly elected, and intimation of the election made to the Presbytery, according to the laws of the Church.

7. That the Committee of Managers aforesaid, and their successors in office, shall have power to fix the Seat Rents, to sell, let or lease, or otherwise dispose of the pews, or any other property belonging to the Church, for the benefit of the same, under the conditions specified in this Constitution, or such other conditions in agreement therewith as may hereafter be made,—and that the said Managers shall have power also to apply the monies raised from Pew Rents, or any other monies arising from the property of the Church, for the maintenance of Divine Worship.

8. For the liquidation of all debts with which the Church is now burdened, or which may hereafter be contracted, for the necessary improvement and repair of the premises, the Committee of Management shall hold the property responsible, and shall have power to apply for their liquidation such portions of the surplus revenues as may remain after the maintenance of Divine Worship is provided for.

9. That the ordinary Sabbath Day Collections shall go to the General Church Fund, and be appropriated for the incidental expenses of the Church—such as Communion Elements, Minister's assessment for Presbytery and Synod Funds—travelling expenses to and from Presbyteries, Synod and Sacrament—Precentor's and Beadle's salaries—and other necessary purposes,—but that the Session may appoint special collections for public and Christian objects, as circumstances may seem to require.

10. That the Minister's stipend shall be guaranteed by the Committee of Managers from the revenues of the Church, and shall be payable by their Treasurer to the Minister in two equal portions, on the first day of January and the first day of July

every year—and that they shall have power to augment or diminish the Minister's stipend according to the means at their disposal, and when they deem such augmentation or diminution fit and necessary.

11. That the majority of the electors qualified in article three shall have power to make any alteration or amendment on any of the foregoing regulations, with the exception of the first clause, but the motion for such alteration or amendment must lie over for one year.

12. That in the event of any doubt or dispute arising in the administration of the affairs of the Church under this Constitution, which cannot be amicably arranged, the party or parties interested shall have the right of complaint or appeal to the Presbytery, and from that to the highest judicatories of the Church, who shall have power to decide according to the provisions of this Constitution, or according to the laws of the Church in all matters not herein provided for.

13. That if at any future period any dissatisfaction shall arise in the Congregation with the Pastor thereof, and this dissatisfaction shall proceed so far as to threaten to destroy his usefulness and the peace and integrity of the Church, it shall be the duty of the Trustees to call a meeting of the electors,—and provided at said meeting a majority of the whole electors present shall concur in this view of the state of the Church, a petition shall be prepared to be laid before the Presbytery, praying that they will be pleased to hold a visitation of the Church to enquire into the circumstances thereof, and to take such measures for the removal of the causes of dissatisfaction as to them may appear best, in conformity with the laws of the Church in such cases."

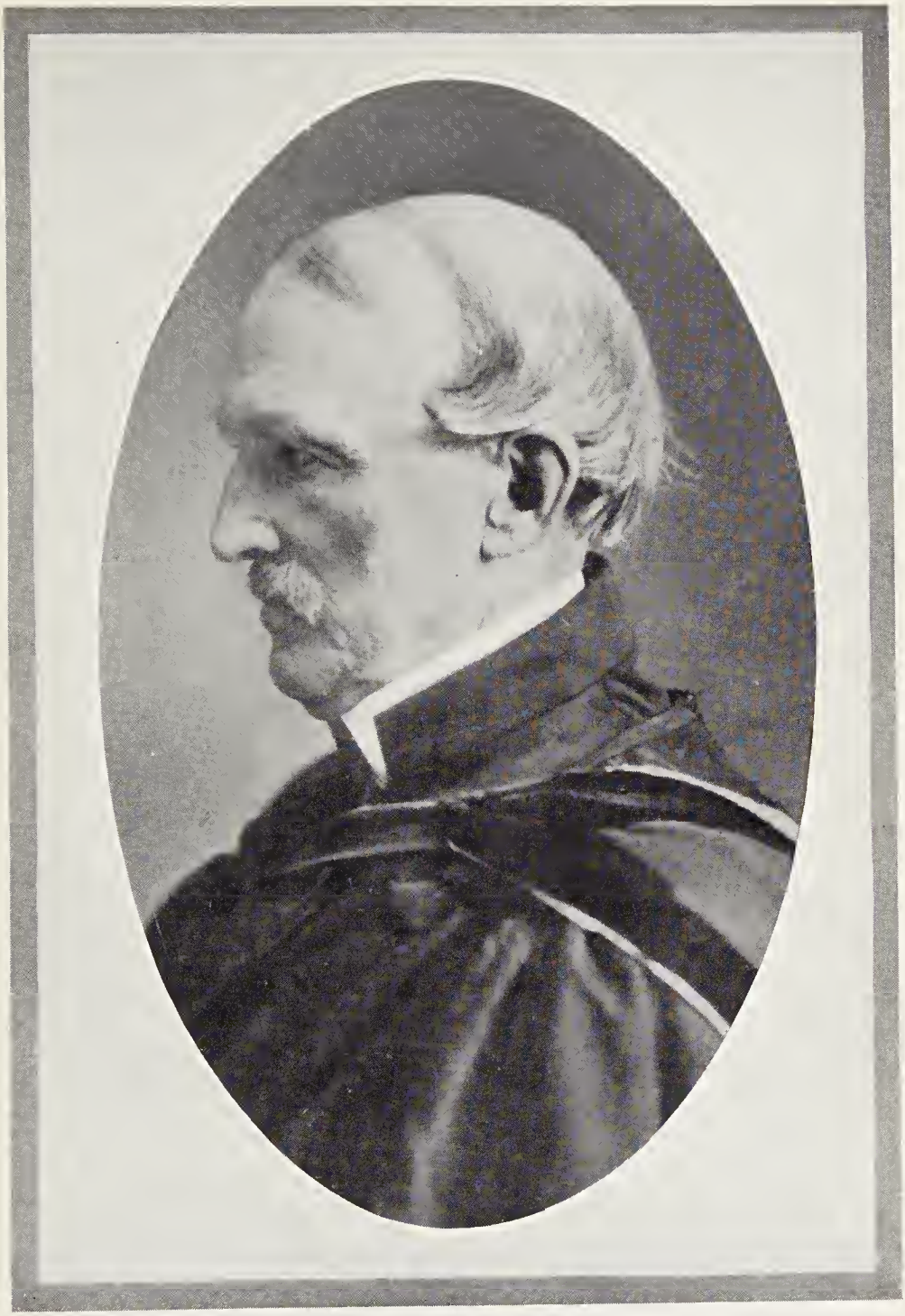
With this useful, though by no means perfect, Constitution as a safeguard, the congregation resumed its way. It chose its new Minister. On 8th July, 1835, after a vacancy of more than a year, a call was sustained by the Presbytery. It was addressed to the Rev. Wm. Turnbull Leach, M.A. (Edin.),—another Scot, ordained by the Presbytery of Haddington,—and contained a guarantee

of stipend promising the Minister £100 a year in addition to the grant then being made by the Government of Upper Canada. Mr. Leach accepted the call, and was inducted on 15th July, 1835.

The aftermath of the storm which had swept the congregation is suggested by the fact that the new Minister had not sufficient elders to form a quorum of Kirk Session. Of the three elders who had served with Mr. Rintoul only Mr. Peter McArthur was left to function. The Presbytery, therefore, appointed the Rev. Henry Gordon to act as an "assessor", and his name appears in that character in the first recorded Session meeting of Mr. Leach's ministry, the "sederunt" being the Moderator (Mr. Leach), Mr. P. McArthur, and "the Rev. Henry Gordon, elder pro tempore appointed by the Presbytery of Toronto."

The date of this meeting is 26th May, 1836,—nine months after the minister's induction. The Session had not functioned, apparently, in the interval.* But it is evident from the Minutes of the meeting that the whole question of appointing elders had been for some time a subject of discussion among the people; for the only business dealt with was "the representations of various members of the congregation as to the expediency of conducting the election of elders in a more public form." It was decided to leave the election entirely to the congregation. But in respect to the first nominations a hitch occurred. The names of Mr. Gifford, Mr. Ewart, Mr. Rogers, Mr. McDonald, and Dr. Telfer were published, but afterwards withdrawn, several of the persons named having declined to proceed. As to the cause of their withdrawal we are left to conjecture. Perhaps exception was taken to them by some who could not forget the differences of the past few years. Perhaps the men themselves were unwilling to be nominated. But at least a second attempt at constituting a Kirk Session was successful. On 29th October, 1836, Messrs. Brown and Westland were happily ordained, and a regular Session was secured. It was hoped at this

* A "quorum" of Kirk Session is a minister and two ruling elders. With less, the Session's acts are null and void.



REV. WM. TURNBULL LEACH, M.A.

time to secure the services of Judge (afterward Chief Justice) McLean, who was already an ordained elder of the Church of Scotland. But a long time was to elapse before his name should figure on the roll of Session.

Thereafter the work of the congregation seems to have proceeded with quiet regularity. It is true that in 1837 the minister was called to Newmarket, and on account of his somewhat delicate health was inclined to accept the call. But he was urged to remain in St. Andrew's, and carry on the work of the charge, which he did, combining with his pastoral work the offices of Treasurer to the Bible Society of York and Chaplain to the St. Andrew's Society. It is unfortunate that so little record remains of the good work done by this, or by any congregation. Their less creditable history is written in brass, their Christian work in water. We hear of their quarrels, but of their years of beneficent service we find little recorded, because it is the order of the day. "To make provision for cases of emergency, as well as to liquidate certain charges that have already been incurred for the poor, the Session appoint a collection to be made at the door of the Church on the . . day of Communion", so runs one of those entries in an old and faded Minute Book, upon which imagination would love to dwell, constructing a "human" story of cold and hunger, impoverished and unsuccessful settlers, and brotherly deeds done to struggling Scots by those Scots Church-folk who themselves "still in dreams beheld the Hebrides". But the records of a quietly-serving congregation are sober and prosaic stuff, which only a poet could charge with interest. In the Minutes of St. Andrew's Session in this period only one entry appeals without comment and embellishment. It is that the veritable "Tommy Atkins" is suggested for the office of Beadle. "The Session . . . agree to recommend to the Trustees of said Church Mr. Thomas Atkins as a suitable person for the duties of the Office"! So St. Andrew's finds its glorious military record amplified by its being related to the military history of the Empire! Tommy Atkins himself recommended as Beadle of a

Scots Kirk! It is to be hoped that he was appointed. But the records are silent.

In 1842 the health of Mr. Leach was such that "the appointment of an Assistant or Colleague for St. Andrew's Church" became an acute question. A Minute of Session of 15th May records a joint resolution of Trustees and Session that such appointment was unnecessary. Thereupon the Minister appears to have made up his mind to demit the charge, for a meeting is called for "Monday evening the 27th inst. (June) at 7 o'clock with a view to give an opportunity of expressing the desires of the congregation relative to the removal of the Reverend Mr. Leach from this Church." What happened remains unrecorded. But the Minister accepted a call to York Mills —probably with a view to a work more suited to his physical condition. The last words written in the Session Minutes, under the date "the fifteenth day of August, One thousand eight hundred and forty-two", are "closed with prayer."

They appear, somehow, to suit his life,—the life of one who ministered quietly, but who had concealed depths of strength in his nature, as was afterwards manifested. For, within a few months after going to York Mills, Mr. Leach joined the Anglican ministry and braved the censure of the Presbytery of Toronto and the Scots community in doing so. His reasons were sufficient for himself: they were not sufficient for the Presbytery, which solemnly deposed him from the ministry. He lived afterwards to be Rector of Christ Church, Montreal, Dean of the Diocese, and Professor of Classics and Vice-Principal of McGill University,—another example of the Scot's faculty for rising to eminence even in a context into which he enters as more than a stranger! He died in 1886.

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## CHAPTER III.

### 1842-1870.

The congregation was not for long without a minister. As before, recourse was had to the Church of Scotland, and the choice fell upon a licentiate, the Rev. John Barclay. Application to the Presbytery of Ayr for his ordination with a view to transference to Canada was successful, and on 6th December, 1842, according to the Minutes of Session, he was inducted to the charge of St. Andrew's, Toronto. Throughout his first year of ministry life flowed smoothly. The usual work was carried on; services were held; the Communion was celebrated; and there is the customary record of charitable work. But the skies of Scotland were lowering to a storm, and by its effects Presbyterian Canada was rocked to its foundations.

It is necessary to mention here that in the summer of 1840 the Church of Scotland Synod in Upper Canada united with the Secessionist Presbyterians under the name of "The Synod of the Presbyterian Church of Canada in connection with the Church of Scotland." It was less a union than an absorption by the Church of Scotland in Canada of the other Presbyterian body. But it had good effects. It was followed by the settlement of the Clergy Reserves question and by the establishment of Queen's University.

To understand the "Clergy Reserves" it is necessary to go back to the Act of 1791 by which the two provinces now called Ontario and Quebec were formed under the name of Upper and Lower Canada. That Act provided that one-seventh of all lands in the two Provinces not already granted to others should be reserved "for the maintenance and support of a Protestant Clergy." As the lands were for long undeveloped, and yielded no revenue, little attention was paid to the Clergy Reserves clause. Later the question became acute through the claim of the Church of England that by "a Protestant Clergy" only

the Church of England was intended. Bishop Strachan, a subscriber to the building of St. Andrew's, was a leader in seeking to establish this position. His leading opponent, who sought to establish the claim of the Scottish Church to a share of the Reserves, was that Hon. Wm. Morris of Perth, associated with the founding of St. Andrew's. Morris had taken up the cause of his Church as early as 1830, when in the Legislative Assembly of Upper Canada he moved an Address to the King asserting the claims of the Church of Scotland in Canada, out of no hostility to the Church of England, with whose people, indeed, he worshipped, but solely from a sense of the consideration due to the Church of Scotland on the terms of the Act of Union between that country and England. In Canada, as it seemed for many years, he fought a losing fight. Successive Colonial Governments might differ in many particulars, but they were at one in the favour shown to the Church of England. In 1836-'37 Morris, appointed by a gathering of Scottish Churchmen at Cobourg, went upon a mission to England, approached the Colonial Office, and presented a petition to King and Parliament on behalf of his fellow Scots in Upper and Lower Canada. As a result, the claim of the Church of Scotland in Canada was in theory established, though years were to elapse ere any practical benefit should accrue from the decision. Moreover, the Canadian Presbyterians other than those belonging to the Church of Scotland lay still under the old disabilities. But Morris' faithful and determined labours marked a definite stage in the controversy. The gratitude of his fellow-countrymen in Upper Canada was expressed subsequently in the gift of a handsome piece of plate inscribed with a record of his valiant and unselfish service.

The non-Church of Scotland Presbyterians had to wait for their recognition until 1840. Then, from various causes, but not least from the consolidation of the Presbyterian forces of the Province, it was judged by the Home Government expedient as well as fair to recognize other Churches than the two national bodies. Since the

proportion in the division as between Anglicans and Presbyterians was two to one, the Presbyterians were inclined to feel themselves still ungenerously treated. But on the whole the controversy was considered happily settled, and the Presbyterians set out to make use of the new and stronger position in which the Act of 1840 had placed them.

As a first-fruits came the establishment of Queen's College, Kingston, a work in which St. Andrew's played a leading part. It was opened in 1842 in accordance with a charter obtained the previous year giving it the rank of a degree-conferring University. It was the fulfilment of a hope, long cherished by the Secessionist Presbyterians as well as by those of the Church of Scotland, that facilities would be provided for the education of a native ministry. Government had hitherto been petitioned in vain. Such aid to education as it had to give was given to the Anglicans. But, feeling the new strength that came with the union of Presbyterian forces, the Presbyterian people set to work to provide a College by their own means. It was a bold step to take. But the Synod faced it. The utmost enthusiasm prevailed. Collections were made in the congregations. Individuals dipped deep into their savings. And faith was rewarded. Queen's College, the Presbyterian University, started out in 1842 upon a career which all Canada now views with pride and satisfaction.

Thus from the success of both of these movements, with which St. Andrew's was more closely identified than any other congregation, it appeared as if Presbyterianism in Upper Canada had the happiest of futures confronting it. But the Scottish troubles were soon to be imported, to the detriment of the happy relations just established in Canada.

In 1843 occurred the disruption of the Church of Scotland. The prime cause was the system of Lay Patronage, by which a Patron, being a land-owner, could appoint as Parish Minister one whom the parishioners did not favour. The result of the controversy which raged

in the home Church was that a large number seceded, and the Free Church of Scotland was formed.

These conditions ought not to have interested Canada, in which Patronage was unknown. But sentimental bonds are characteristically strong. The mother's quarrel became the children's quarrel, and Canada saw the spectacle of an ecclesiastical rupture over issues which in Canada did not exist. The Synods split in Nova Scotia, New Brunswick, and Upper Canada. Congregations also split; and among those most disastrously rent asunder was St. Andrew's, Toronto, where the young minister, John Barclay, had so recently come to work.

Messrs. Westland, Brown and McArthur resigned, so that there was no Kirk Session left. Along with them went a large number of the congregation. These joined themselves to the Rev. James Harris' congregation, which with this accession of strength became a vigorous body, and continued for long to be the strongest Presbyterian Church in the Province.

Left thus with a remnant of his people, Mr. Barclay faced his task with quiet determination. He was well assisted. What St. Andrew's lacked in numbers it made up now in loyalty and energy, the newly formed "Ladies' Association of St. Andrew's Church" being particularly useful and energetic in earning money by bazaars, picnics, and sales of work for Church renovation and benevolent purposes. Indeed, the record of the Association, a history in itself, forms one of the brightest pages in the story of the Church. Mrs. John Cameron (afterwards Mrs. John Barclay), Mrs. Carfrae, Miss Wilson, Miss McLean, Mrs. John McMurrich, Mrs. Dunlop—these are the names of some of the pioneers of the women's work in St. Andrew's.

Such help was sorely needed. To re-organize the Kirk Session presented no difficulty. New elders were found in the persons of Rev. Robert Murray, Professor of Mathematics and Natural Philosophy in the University, Hon. Mr. Justice McLean, Dr. Walter Telfer, Wm. Campbell, John Cameron, and George Sinclair. These set to work

REV. JOHN BARCLAY, D.D.

with enthusiasm. We read of their intention to have the Session Records properly kept for the future,—a resolve which the Minute Book itself testifies to have been forgotten at times!—and of the formation of a Roll of members, and the division of the town into Elders' Districts. These last were apportioned as follows:—

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|---|---|
| St. David's Ward | Dr. Telfer. |
| St. Lawrence Ward | Mr. Cameron. |
| St. George | Prof. Murray. |
| St. Andrew's | Judge McLean. |
| St. Patrick | Mr. Sinclair. |

Mr. Campbell was instructed to "take charge of the families residing beyond the First Concession line northward". By such re-organization, together with the strengthening of the Sabbath School, (whose Library was formed in 1845), and other interests, the Session strove to repair the injury of the Disruption. Every member was greatly encouraged, further, by the visit in 1845 of a deputation from the Mother Church. St. Andrew's made large preparation for receiving "the Reverend gentlemen composing this deputation from the parent Church" (to quote the Minutes of Session), and later on the gratitude of the people for the benefits derived from the visit is recorded. It is interesting to note that the deputation consisted of Dr. Simpson, Minister of Kirknewton, Dr. MacLeod, Minister of Morven, and the famous Dr. Norman MacLeod, then Minister of Dalkeith.

But the financial affairs of the congregation were hard to adjust. The Board of Managers, numbering seven and including such men as Mr. (afterwards Sir) Oliver Mowat, and Mr. Robertson, (father of the well-known John Ross Robertson), was very capable. But the congregation's power was sadly reduced. In 1847 we read of a debt of £1,150, almost a third of the amount being arrears of stipend due to the Minister. On the subject of these arrears some controversy took place between the Managers and Mr. Barclay, resulting in a visitation by Presby-

tery. Matters appear to have been arranged thereafter to the satisfaction of all, and efforts were resumed to clear the Church of debt. It was not accomplished, nevertheless, till 1854, when the "Ladies' Association" by means of a bazaar raised the last remaining sum. This was not the congregation's final experience of being in debt. In the '60's, owing to the high cost of repairs to the Church, the Managers were again faced with a heavy burden. But the congregation had so far recovered as to render the experience less terrifying than in previous years.

The income was derived from collections, with the exception of a small sum granted by Government toward the Minister's stipend. For a long time the "glebes" owned by St. Andrew's brought little to the Managers' treasury. There were two of these glebes, or glebe-lands. The first was that at East Gwillimbury, which the congregation acquired for £40 from the Presbytery. This was sold for $400 in 1863, and afterwards recovered for non-payment. It was finally disposed of in 1871 for a much larger sum.

The second glebe consisted of 200 acres at the mouth of the Humber River. This represented St. Andrew's portion of the Clergy Reserves. As a Church of Scotland congregation it had received in 1836 a grant of 200 acres. No specific property was indicated, however, and it was not until 1847 that satisfaction was obtained. Then, as compensation for the long delay, an additional lot at the corner of King and Simcoe Sts. was given to St. Andrew's. On this the present Church stands.

The Minutes of the Session and those of the Managers run, during this long ministry of Dr. Barclay, mainly on routine matters. Here and there only they are lightened up by unusual and interesting references. Thus we find that in 1845 the Sabbath School Library was founded by the handing over, for that purpose, of a sum of money which had been St. Andrew's contribution to an object which no other congregation supported. The Kirk Session felt, when it was given back to them, that they must devote it to some special object. Then, in 1855, the University of Glasgow, the Minister's Alma Mater, con-

ferred on him the degree of Doctor of Divinity,—an evidence of the close attention then paid by the Mother Church to the work of its sons overseas, and also of the worth of Dr. Barclay's ministry. We hear, again, of a certain woman being brought before the Session for the sin of intemperance, aggravated by the fact that the offence occurred on the day of Holy Communion. Her explanations and penitence are duly recorded. Then,—an echo of imperial history,—we learn that in 1857 an Indian Relief collection was appointed,—obviously for sufferers in the Mutiny. In November, 1852, it is proposed that the afternoon service should be abolished in favour of evening service; a congregational meeting decides to sanction the innovation; gas lighting is substituted for oil lamps, and furnaces for stoves; and a choir takes the place of the Precentor. In 1848 Dr. Barclay appears as Moderator of Synod, a position corresponding to that of Moderator of General Assembly in the present Church; and the same year Professor Murray, the elder accompanying him to Synod, resigns from the Kirk Session in consequence of some action of the Synod unspecified.

In 1859 Dr. Barclay was appointed one of a deputation to proceed to the Motherland in search of a Principal for Queen's University. The Session Minutes record that he "expressed his extreme reluctance to undertake so difficult and delicate a duty, involving so great responsibility, and asked counsel of the Session. The Session unanimously recommended his acceptance of the mission, in view of the great importance of the object, and in deference to the strongly expressed wishes of so many leading ministers of the Church." An interesting note is added here in the Minutes of Session:

> "Dr. Barclay proceeded on the above mission to Scotland. He sailed from Quebec in the 'Hungarian' steamer, Capt. Jones, on the 23rd July, 1859, and arrived at Liverpool on 1st August—completing the voyage from port to port in nine days and six hours.
>
> Returning,—Sailed from Liverpool in the 'Anglo-Saxon', Capt. Ballantyne, on the 12th October, 1859. Detained two days, four hours by fog off Belleisle;

and anchored at Quebec on Sabbath evening, the 23rd October at midnight (11¾).

The result of this mission was the appointment of the Rev. Dr. Leitch as Principal of Queen's College."

At a Session meeting on 20th March of the same year the "Melodeon Controversy" had been initiated. This demands more extended consideration, being a matter of more than congregational interest. In some respects, indeed, it is the most important feature of Dr. Barclay's ministry.

Everyone knows the old type of Presbyterian worship. A Precentor led the singing, striking his tuning-fork to find the key of the tune named by the Minister, and trolling it forth thereafter according to his ability. (He had generally reached the second line of the Psalm before the congregation joined in). As noted above, in days comparatively early St. Andrew's set the Precentor aside and instituted a choir of several voices. The date of this innovation is not given in the Church records, though it is said to be in the winter, 1851-'52. But 1852 marked the introduction of a still more novel aid to worship in the form of a harmonium, or melodeon, designed to assist the choir. The Organist was Capt. Harkness, band-master of the 79th (Highland) Regt.,—a remarkable Churchman, who worked successfully also as Superintendent of the Sunday School, and whose untimely death by drowning in the Desjardins Canal in 1868, affected every member of the congregation.

In this matter of instrumental music, St. Andrew's stands forward as a pioneer, being, so far as can be ascertained, the first Presbyterian congregation in Canada to employ instrumental music in its public service. Scotland had led the way. In 1807 St. Andrew's Parish Church, Glasgow, installed the first organ used in the Church of Scotland since the Reformation days, but was compelled to silence its music. But efforts continued to be made to restore organ music in the Church of Scotland. Finally these endeavours met with success. Nevertheless, as late

as 1863, Dr. Lee of Old Greyfriars, Edinburgh, was dubbed a "Jesuit in disguise" for introducing a harmonium into his Church. St. Andrew's, Toronto, is, therefore, entitled to rank as a pioneer not only in the Canadian Church, but in the Church of Scotland generally.

There was opposition, however. It came to a climax when in 1859, a new and, it is said, larger "melodeon" was introduced. Mr. John Robertson, leading the objectors, left the congregation. On doing so he communicated to the Kirk Session his reasons; and his letter, together with the reply of the Session, is reproduced here as suggesting, more clearly than the words of any historian could describe it, the atmosphere of the controversy.

Mr. Robertson's letter to the Session runs as follows:

> "Presuming you are aware that I have for several Sabbaths past absented myself from St. Andrew's Church, and understanding that my being so absent is attributed to other than the real reason, I think due to myself to state to you emphatically that I leave St. Andrew's Church for one reason only,—namely, my conscientious objection to the introduction of an organ, or as it is called a melodeon, into the Church, and which objection on my part has not been altogether unknown to you. Having thus stated without discussion the true reason for my leaving St. Andrew's Church, where I have sat for the last 24 years, permit me in taking leave of you to express my fervent hope that you and your congregation may enjoy the blessing of the Divine Head of the Church, while I doubt not I will be able to find a place where I and my family can conscientiously worship God in accordance with what I consider the true discipline and standards of the Church to which I have been brought up from my infancy; and deeply regretting that anything should have occurred to compel me from conscientious motives to leave St. Andrew's Church, I remain, Yours very respectfully,
>
> John Robertson."

The letter is dated, "Toronto, February 23, 1859," and is one of several letters of complaint.

"Lengthened conversation" took place in the Session meetings which dealt with this matter, and at both of which the Sederunt was—"Rev. Dr. Barclay, Moderator, Judge McLean, Col. Thomson, and Mr. Cameron." Finally the Session issued the following "deliverance", composed by the Minister, and deserving to be rated as a masterpiece of dispassionate statement.

> "The Session regret that anything connected with the mode of conducting public worship in St. Andrew's Church should be distasteful to any member of the congregation. The Session have no desire to introduce or to sanction any improper innovation. They expressly disavow the introduction or sanctioning of what may properly be called Instrumental Music as part of the Church Service. It is true that a melodeon was introduced into St. Andrew's Church about eight years ago by the Choir, with the express object of its being used as an accompaniment to help in sustaining the voices of the singers, and thus to improve, as was generally thought and desired, the style in which that part of Divine Service was conducted. If not absolutely or indispensably necessary, it was yet regarded as so important and yet harmless an adjunct that the Session never thought of prohibiting its use, but on the contrary felt that it was generally regarded as well fitted for, and that it did to a considerable extent attain, the object for which it was adopted.
>
> Besides, had the Session been disposed to object to it as unnecessary, they might still very properly have hesitated to require its disuse now, from the consideration that it really seemed but a small concession to the expressed wishes of those ladies and gentlemen who had for so many years given their services in the Choir—and who, although acting in this from a sense of duty to the Church, have not the less strong claim upon the other members for the thankful recognition of services which it is believed the congregation at large duly appreciate and would not be slow on all proper occasions to acknowledge.
>
> The arrangement as at present existing having

SOME MANAGERS OF OTHER DAYS

gone on for nearly eight years, during which a melodeon has been in use for the purpose stated, without, so far as the Session are aware, its being other than acceptable to the congregation, it seems undesirable, except for sufficient reason, to deprive the Choir of the aid which they deem indispensable to the proper discharge of their important duties in conducting the psalmody of the Church.

It is true that whilst the present instrument just introduced to replace the old and infirm one is of a larger size and requires greater experience to play it properly, the Choir at the same time happened to be diminished in numbers, and thereby weakened, by the temporary absence of several of its members; so that in this way the melodeon may for a few Sabbaths have been more prominent than was formerly the case; and thus some ground may have unintentionally been given for the objection that a step was in contemplation towards instrumental music taking the lead and becoming predominant in the praises of the Sanctuary. But these causes are only temporary. And there is not, so far as the Session are aware, any intention or desire to use the instrument permanently for any other purpose than that for which it was introduced—namely, to serve as a simple accompaniment to aid and sustain the voices of the members of the Choir, who feel and represent it to be highly desirable and beneficial. Certainly no attempt to turn the Church music into what may properly be styled instrumental, or to give, as erroneously supposed was the intention, a greater prominence to the melodeon than what is indicated above, would meet the sanction or approval of the Session.

In view of the explanation already given as to the reason for the original introduction of the melodeon, and its present retention; and considering the assurances as to the mode of employing it for the future, the Session are reluctant to surrender the hope that the objection expressed by Mr. Robertson may be so far obviated as to enable him with propriety to continue his connection with St. Andrew's Church, from which they would with great regret see him withdraw.

They are unwilling to suppose that his conscientious scruples, as stated in his letter of complaint, and which appear to have been drawn forth into practical expression by the circumstances already referred to as recent and temporary, would lead him to consider that part of the service in St. Andrew's Church during the last eight years as impure and unbecoming, merely because of the slight aid the Choir have sought and found in the employment of a melodeon! And certainly it cannot properly be regarded as more objectionable if used for the same purpose for the future than it has been for the past period, during which it has been so employed.

In thus declining, in present circumstances, to require authoritatively the discontinuance of the melodeon, the Session trust that Mr. Robertson will receive their assurances that it is from no desire on their part to slight his views, nor with any intention to treat lightly his conscientious scruples as expressed in his letter, that they have adopted this resolution. And while in the introduction of the instrument there has at least been no mere wanton desire for useless innovation, but a felt necessity has led to its use, to enable the Choir to perform their important duties (as already stated) with greater facility and effect,—the Session are persuaded that its removal would occasion general dissatisfaction and remonstrance, and would be in itself, at present, inexpedient."

This reasonable, if somewhat prolix, argument was not the last word on the subject, however well it deserved to be! The objectors carried their case to Presbytery and, on its dismissal by that Court, to Synod which mildly enjoined the Session to remove the melodeon as soon as convenient. This could not be taken seriously. A Minute of Session of 21st April, 1861, records that "the Session felt strongly the peculiar difficulties connected with the carrying out of the Synod's instructions at present, and the matter was left for future consideration."

It was not set aside, however. The Kirk Session concerned itself largely at this period with such points as

the establishment of a weekly Prayer Meeting, and the raising of money to further the Synod's Home Mission Scheme. But the question of the melodeon recurs at intervals. Finally it was decided to address a Memorial on the subject to the Synod of 1862 similar to one prepared by Judge McLean and Col. Thomson and addressed to the 1861 meeting, but presented too late for consideration. The document, another lengthy one, is recorded in the Minutes. One extract will illustrate its tone and style.

> "That Instrumental Music in Churches may be abused the undersigned readily admit. But substantial justice demands an impartial judgment, not on what might be, but on what actually is the use to which it is put, and the manner in which it is employed in St. Andrew's Church.
>
> If prejudice is to be appealed to in this matter, then, while it is admitted that strong prejudices do exist in many quarters against the use of Instrumental Music in Churches, and whilst the undersigned have no desire that these prejudices should be disregarded, and instruments introduced where such views prevail, yet in the case of St. Andrew's Church, Toronto, the prejudice, if such it may be styled, is altogether in favour of using an instrument,—which has been found by the congregation to be so valuable an aid in an important part of the Service. And whilst the congregational singing in St. Andrew's Church has thereby been greatly improved, no such bad effect as that assumed in the Synod's deliverance of 1860 has in even the slightest degree ever been found, so far as they are aware, to result from it."

Many speeches were evoked in Synod by this Memorial. But in the end the defenders of the melodeon prevailed. The previous Minute of Synod was rescinded, St. Andrew's was left free to use its "instrument", and the battle for Organ Music in the Churches was won. Much ought to be made of this victory and of the part played in it by St. Andrew's. As will be seen later, the congregation through its Minister fought another good fight,—the fight for religious tolerance in Canada. But it cannot be ques-

tioned that the struggle for the use of instrumental music, and the consequent development of Public Worship, was of extreme importance. If battle scars were left in the form of the secession of some members from the congregation, they should be regarded proudly as gained while leading in a great cause. The melodeon was replaced in 1868 by a pipe organ built by Messrs. Warren of Montreal. It cost $2,000,—raised largely by the efforts of Messrs. James Michie, Fulton, and Shedden, and was finally given to St. Andrew's Church, Guelph, where in 1899, according to Professor Murison's sketch, it was still in use.

Meanwhile death and time were laying their toll upon the congregation. A Minute of 22nd April, 1860, records "the decease successively of Mr. William Campbell, Mr. George Sinclair, Prof. Robert Murray, and Dr. Telfer," all of them whole-hearted and valuable Churchmen. Col. Edward W. Thomson had been elected in 1847 to fill the place of Mr. Sinclair. In 1860 Col. Macdougall, already an elder, was admitted to the Session, and in 1865 Messrs. Wm. Mitchell, Arch. MacMurchy, and George Wilson. Col. Thomson died in 1865, and in the autumn of the same year Arch. MacLean, Chief Justice, who had served the Church for many years, as Chairman of the Managers, Elder and representative in Presbytery and Synod.

Then in 1869 the health of the Minister himself began to give some concern. It is not that the work of the congregation had been flagging. In that year a Mission Church and Sabbath School had been built on the lot at the corner of King and Simcoe Sts. Two members stand out in this enterprise,—Dr. Arch. McMurchy, who collected assiduously the necessary funds, and Mr. James Michie, who, with characteristic liberality, gave half the sum required for the building. In addition $8,000 had been subscribed toward the endowment of Queen's College, and in 1870—another pioneer movement—the Envelope System of contributing had been introduced into the congregation. But Dr. Barclay was no longer a young man, and it was seen that assistance must be obtained for him. A congregational meeting in 1869 re-

THE MISSION, KING AND SIMCOE STS.

quested him, as he was on the eve of journeying to Scotland, to secure a young licentiate there. The Minister's journey was postponed, however, and on 17th September of the following year the inevitable resignation was sent in. There was no other course open but to accept it; and the congregation, after seeing that a suitable retiring allowance was provided for the old Minister, set to work to find a new one. The lot fell upon the Rev. Daniel James Macdonnell of St. Andrew's, Peterborough, and the call was accepted by him.

So the ministry of Dr. Barclay in St. Andrew's came to a close. It was the most fruitful, as it was the most eventful, there had yet been. Under him the congregation had passed through stirring times and seen drastic changes, and he had guided things well. Picture him as one of those quiet, assured, experienced sea-captains, who do not scintillate at the "Captain's Table", but are wonderfully reliable and comforting when the sea rages. Or, better still, picture him as the typical old Scottish Parish Minister, handsome in appearance, shrewd and pawky, but also dignified in his ways and very kind in disposition, threading an unerring way through the Parish with its diverse elements; hailed by the poor man as a friend and equal, hailed by the rich man also as a friend and equal; one with his congregation, yet a figure apart from them, esteemed and respected; something of an artist, too, painting and sketching for a pastime in the summer, curling in the winter,—see him like that, and you see Dr. John Barclay, Minister of St. Andrew's for twenty-eight eventful years. He lived to see the congregation outgrow the old Church in which he had conducted service so often, and to preach the valedictory sermon there; and he passed to his reward on 27th Sept., 1887, honoured by all and dearly loved by not a few.

Miss Bessie McMurchy has written from memory a most interesting sketch of the interior of the Church at the close of Dr. Barclay's ministry.

> "As you mounted the stone steps from the street, you found yourself in a vestibule from each side of which stairs led up to the gallery, which extended

round three sides of the Church. Opposite the pulpit was the Choir and Organ loft. The gallery had a high, close front painted white, and the seats were on a level, so that when those occupying them sat down they were quite invisible to the congregation beneath. On the north side, in the front seat near the pulpit, was the Michie family pew, occupied by Mr. Geo. Michie who was a most liberal supporter of the congregation. Here also sat Mr. Jas. Michie and his sister, Miss Michie, whose generosity and warm attachment to their Church are well known. Many a one has the happiest remembrance of their genuine Scotch hospitality. Mr. Michie, Mr. A. T. Fulton, and Mr. Wm. Mitchell always took a great interest in the musical service of the Church. They were all members of the Choir, and were long familiar figures, as they stood to sing behind the red curtains of the Choir seats. Opposite the Michie pew, on the other side of the gallery, were the pews of Mr. Jas. Strange and Mr. John Jacques. In the body of the Church there were two main aisles, crossed by one in front of the Communion Table. The pulpit was at the western end, with windows on each side. It was high, after the old Scotch style, and was reached by stairs on each side, at the top of which were doors. Above was a wooden sounding-board, surmounted by a large gilded cluster of Scotch thistles, which the children of the Church believed to be of solid gold! Below the pulpit was the Communion Table, enclosed by a railing, behind which were the chairs for Minister and Elders.

There were sittings for about 1,000 people;* some of the pews were long and narrow, others high and square with most comfortable corners, and tables in the centre for books. The children liked the square pews best; they were so nice to have a little nap in, when the service was long, and the sermon beyond their youthful comprehension.

To the left of the pulpit was the Manse pew, and a seat or two away that of the Wilson family, in which sat Mr. Adam, (afterwards Chief Justice Sir

* There were 767 sittings.

Adam) Wilson, and his sisters and brother. To the right of the pulpit was a square pew occupied by Dr. Duncan Campbell and his family. This gentleman was a very eminent medical man, and lived in a brown clap-board house on Bay St., on the site of which the upper part of the "Mail" building now stands. He had a clever scholarly face, and close curling brown hair, and read always in Church from his Greek Testament. Further east sat Col. E. W. Thompson, connected with the Church for over thirty years. He lived on a beautiful farm at Weston, and drove in to service every Sunday. He was a member of the Legislative Assembly, representing the Township of York.

About the centre of the main aisle was the pew of the Hon. Arch. MacLean, who came to reside permanently in the city in 1837, and was most regular in his Church attendance. A Canadian, born in Glengarry of Highland ancestors, he served in the war of 1812 as a Commissioned Officer, once saving the Regiment's Colours; was at the side of General Brock when he fell, was taken prisoner at Lundy's Lane, but, soon regaining his liberty, continued the practice of his profession; was a member of the Legislature for seventeen years, was twice elected Speaker; in 1837 was elevated to the Bench; was Chief Justice of Upper Canada and President of the Court of Error and Appeal, the highest judicial position in the Province, which he held at the time of his death in 1865. He was tall, fair, and handsome, and of a dignified carriage; a man of unswerving probity, and of great intellectual ability, of abundant charity, and steadfast attachment to the Church of his fathers. Dr. Barclay said of him:—'If one were in search of the model of the righteous judge, one might safely turn to the career of that upright man, who in being taken from us leaves behind him so honourable a name for unswerving personal and official integrity'. He belonged to a race, most of whom have now passed away, the giants of Canada's early history. . . . In the north pew sat the Hon. Donald Macdonald, for many years a member of the Senate. To the right side was Mr. John Cameron's seat, who was manager

of the Commercial Bank. . . . In his office was held the first meeting which led to the founding of Queen's College, Kingston. . . . Other family pews were those of Mr. John Ewart; Mr. Stedman Campbell; Mr. Peter Brown (father of Mr. Geo. Brown); Mr. John McAlpine Cameron of the Canada Company (father of Sir M. C. Cameron); Mr. Robertson; Mr. J. Curran Morrison (afterwards Mr. Justice Morrison); his brother Mr. Angus Morrison, who for some years honourably filled the Mayor's chair; Mr. Hector Cameron, the congregation's legal advisor; the Rev. Professor Murray, Mathematical Professor in Toronto University; Col. Macdougall of the 79th; Mr. Oliver (now Sir Oliver) Mowat, our highly esteemed Lieutenant-Governor; Mr. Isaac Gilmour; Mr. Geo. Keith; Mr. Robt. Sutherland; Mr. John Kay; Mr. Z. A. Lash; Mr. Robt. Kay; Mr. Jas. (now Mr. Justice) Maclennan; Mr. John Bell; Mr. Jas. Bethune, Q.C.; Mr. John Bain, Q.C.; and many others who in their day and generation served the congregation in spiritual and temporal affairs, and who were either noted in their professions or eminent and enterprising in their business careers, and who did much to build up a God-fearing and law-abiding community. Some of these gentlemen, or their descendants, still worship in St. Andrew's."

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MEMBERS AND OFFICE-BEARERS EIGHTY YEARS AGO

## CHAPTER IV.

### 1870-1896.

Professor R. A. Murison closed his little sketch of the earlier history of St. Andrew's with a reference to the induction of the Rev. D. J. Macdonnell to the charge. "With his coming", he writes, "St. Andrew's came into her own". There is no exaggeration in such a statement. The facts of the case verify it beyond doubt. Mr. Macdonnell brought to bear upon his work in Toronto not only the experience of his charge at Peterborough, but all the influence of what seems to have been a remarkable personality, gentle, yet fiery, tender and yet indomitable; a simple companionable man, yet an orator and a wise leader. From the moment of his coming St. Andrew's took a fresh lease of life. There is nothing more interesting than to watch the growth of the years following 1870, at the close of which he was inducted. On June 30th, 1871, the Managers could report that pew-rents had increased by some $461 and collections at the services by $651,—an increase of 85% on the previous year's revenue. So pleased were the Managers, and so confident of continued growth, that the Minister's stipend was increased as from the beginning of 1872, and a gift of $400 was pressed upon him in addition to his salary.

Nor was this confidence premature, as the event was to prove. Year by year new members gravitated to St. Andrew's, and with them new life flowed in the congregation's veins. The development of organizations began. Indeed, it is possible to trace to the ministry of Macdonnell almost all the activities with which we of to-day are still familiar. Young Men's Bible Class, Young Women's Bible Class, Women's Association, Collectors for Missions, Young Men's Association or Club, Young Ladies' Society, Penny Savings Bank, Institutional Work, Young People's Association,—all these and other organizations on which we are still unable to improve were to be found in the

congregation in the '70's and '80's of last century, and the moving spirit in the whole work was the new Minister, with his restless energy and unquenchable zeal.

But it would be an interminable task to trace the growth of congregational activities, and the story would crowd out some events of more general interest. So it will not be attempted. It is more important to know how the congregation was forced by success out of its old quarters and compelled to shoulder the burden of providing new ones. The pressure was felt as early as 1873. In the report of that year it is stated that—

> "the Managers now find it no easy matter to meet the demand for seats in the Church. The whole number of sittings is 767; of these 721 are rented, leaving 46 sittings throughout the Church as vacant. Some of these are, however, regularly occupied by adherents from whom no payment is expected."

Later it was reported that numbers had to be turned away for lack of accommodation. Clearly something had need to be done, if the harvest of this popular ministry was to be gathered and saved. Thus the subject of a new Church came under consideration. The congregation owned a site on which the present Church stands. In those days, the Mission was established there, under the name of St. Mark's, supported by St. Andrew's and reckoned as part of it. What more natural than to build afresh on the ground already owned? It was a fine neighbourhood. Across the way stood the Government House of that time; Upper Canada College occupied the third corner of Simcoe St., and on the fourth stood a hotel. The four corners were locally famous, under the names of Education, Legislation, Salvation and Damnation! Many of the chief supporters of the Church had their houses in the neighbourhood; for most of the people of substance in the Toronto of those days lived in the area bounded by King St., Bay St., Simcoe St., and the Waterfront! Besides it had already been decided to build a Manse on the King and Simcoe Sts. lot. The congregation had some money on hand. The Glebe at East Gwillimbury had been sold in 1871 for $2,675, and the

proceeds had by law to be applied for the benefit of the Minister. So it had been decided to build a house for him, and in 1872 plans had been considered for a Manse to cost $6,000, and to be situated on the congregation's ground. What more natural, therefore, than to build a new Church along with the Manse in the then most promising district of Toronto? The money would surely be forthcoming. The congregation was prosperous. The Envelope System of contributing to the funds of the Church had been put into operation in 1870-'71, and in spite of the Managers' complaints had evidently had a steadying effect on the congregation's finances, showing that the power to accomplish things was there and lacked only organization. All things considered, the outlook was promising, and there were comparatively few dissentient voices when in April, 1873, it was decided at a Congregational Meeting to build a new and larger Church at the corner of King St. and Simcoe St., and to dispose of the old Church on Adelaide St. as soon as the new was ready to be occupied.

But there were a few to whom the proposal did not appeal. A counter suggestion was that a site should be found farther north—to the north-west, indeed, of the existing building on Adelaide St. Yet another suggestion was that the congregation should stay on in the old Church, put it into repair, and await possible developments in connection with the formation of a new Church and new congregation on the Simcoe St. lot. The original proposal, however, moved by Mr. James Michie, was carried by a vote of 216 to 53, and the decision was then made unanimous. A few of the dissatisfied members, nevertheless, re-opened the matter in 1874. But no purpose was effected by the re-consideration, and arrangements were immediately made for erecting the new Church and Manse. Additional ground had to be acquired from a certain Mr. Crawford in order to give the lot suitable dimensions, and $14,000 of debt had thus to be incurred before the work of building began. But once started, it went on briskly. The people put their shoulder to their financial burden. It was arranged that on the

last Sunday of each month a special collection should be made; and one enterprising Manager "reported that while in Britain during the past summer he had collected the sum of $276 toward the erection of the new Church for the congregation!" With such zeal success was assured; and on 10th Feb., 1876, the last service was conducted in the old Church by the former Minister, Dr. Barclay, who was still alive. It was an hour of sadness for some; but three days later, Sunday, Feb. 13th, the tears were dried when the new Church was dedicated and inspiring sermons were delivered by the special preachers for the day,—Dr. Robt. Campbell of St. Gabriel St., Montreal, Prof. McLaren of Knox College, and the Rev. (afterwards Principal) D. M. Gordon of Ottawa. The Church was very handsome, being in the Scottish Norman style of architecture from designs made by Mr. W. G. Storm in competition with other leading architects of the time in Toronto; and while it boasted then no Chancel, such as it has now, yet the Sunday School Hall was built in such a position that later the Chancel could be constructed by the taking down of the partition wall. But years were to pass before that design could be carried out. Georgetown stone was used in the construction of the building, while granite was imported from Aberdeen, Scotland, for certain pillars. The complete effect was, as it still is, very noble, and the congregation felt that the total cost of their new home ($100,537.48) was not out of proportion to the pleasure they immediately began to take from it.

And what of the old building on Adelaide St.? That was sold to the families who had not approved of the Simcoe St. site. The resolution regarding the matter is of some interest today. It ran thus:

> "That the majority of the present congregation who have determined upon the erection of the new Church on Simcoe St., to be called 'Saint Andrew's Church', be allowed to retain for their use the property on Simcoe and King Sts. (including the Manse) and the Humber Glebe, and that the minority of the present congregation be allowed to retain the present Church and site, to be called 'Old St. Andrew's' or

REV. DANIEL JAMES MACDONNELL, B.D.

such other name as they may agree upon other than 'St. Andrew's'; charged with the payment to St. Andrew's congregation of the sum of $6,000,* payable in eight years. . . . . Further that the 'St. Andrew's congregation' shall be entitled to the Communion Service, Organ, Melodeon, Musical and other books belonging to the Choir, and the Sabbath School Library in the present Church; and that the Melodeon and S.S. Library in the Mission Church shall belong to 'Old St. Andrew's'; and that all necessary steps be taken to legalize this arrangement."

Just what the situation was, and the measure of embarrassment about it may be gathered by reading between the lines of Mr. Macdonnell's Pastoral Letter prefixed to the Reports of 1890, when the congregation of "Old St. Andrew's" had itself moved to new quarters on Jarvis St.

"At the beginning of 1876", he writes, "we numbered 403 communicants, of whom 62 were drafted off to form the congregation of Old St. Andrew's, which has grown and prospered under the ministry of the Rev. G. M. Milligan, and in whose prosperity we heartily rejoice. The only . . drawback (and it is a very small one) to absolute good feeling between the two congregations is the name. I regret that, especially after the removal from the old building in which the congregation worshipped for a time, some other good name was not chosen, in order to avoid confusion and preserve historical accuracy."

One other extract from Mr. Macdonnell's statement of 1889 is interesting as summing up the position St. Andrew's held and holds in respect to the younger Presbyterian Churches of Toronto. He refers to the erection of the Mission Church of St. Mark's into a separate congregation with 156 communicants, which took place in May of that year.

"It may not be uninteresting", he writes, "to note that St. Mark's is the third offshoot from the parent

* It was sold by auction in March, 1877, for 12,000 dollars.

> stem of St. Andrew's. The first was the body of people who in 1844 withdrew on account of sympathy with the Free Church movement and united with the congregation of Rev. Mr. Harris to form Knox Church. . . The second was Old St. Andrew's in 1876, which has grown so steadily under the ministry of Mr. Milligan, and which has itself already sent out a vigorous shoot known as St. Enoch's. The old tree in the sixtieth year of its existence is showing, we trust, no signs of decay. May the Divine Husbandman cleanse and fructify all."

That the prayer was heard the activity and prosperity of succeeding years amply proved. Undoubtedly one of the main causes of the devotion of the St. Andrew's people to Mr. Macdonnell is to be found in the attack which was launched upon him early in his ministry on account of his religious opinions. It is not suggested that there were none in the congregation who refused to see things in the Minister's way. The building of the new Church gave one instance of independent thinking among the people. The Union of the Presbyterian Churches in 1875 afforded another. St. Andrew's was a settlement of the Church of Scotland; and although the Minister was strongly in favour of the re-uniting of the scattered elements of Presbyterianism in this young country, there were not wanting a number of ultra-conservative Old-Kirk men in St. Andrew's who in spite of the appeal of Macdonnell's personality, left the congregation rather than follow it and him into the newly-organized "Presbyterian Church in Canada". But by far the majority were content to go where Macdonnell went. Prof. McCurdy states, indeed, in his life of the Minister that the congregation would just as readily "have voted itself out of the union had he given encouragement".

The irony of the thing was that the attack upon Macdonnell appeared almost as one of the first fruits of that union which he had espoused. Certainly it was the first matter of public importance emerging after the union was consummated. The Minister had preached a sermon on the text Rom. 5:12-21, in which he gave expression to

the difficulty which he had in accepting the then current doctrine of eternal punishment. The Press had magnified the occasion, and as a result both public and ecclesiastical attention was aroused. Due weight must be given to the fact that one of the arguments against union which had been used by Free Churchmen was that very advanced opinions were rife and were tolerated in the Church of Scotland. And here—immediately after union—was an example of it. Macdonnell of St. Andrew's was casting doubt upon the doctrine of eternal punishment! The old fears were revived at once, and the case of Macdonnell made the newly united church feel itself once more back behind the old denominational barriers! The ex-Church of Scotland men stood behind Macdonnell, the ex-Free Church and other elements were largely against him. For a case was made of it, first before the Presbytery of Toronto in 1875, and ultimately before the General Assembly. Friends sought to alleviate the situation by representing Macdonnell's views in a favourable light. But the conscience of the man himself would not permit him to take advantage of these kindly offices. He told the Assembly frankly of his doubts, with the result that the case was postponed to the following year, 1877.

The year of respite did not remove Macdonnell's doubts, in spite of the multitudinous conferences with his brethren on the matter, and the rain of correspondence with which he was deluged. But it disposed him to make a statement with which the General Assembly of 1877 was content. The statement ran as follows:

> "I consider myself as under subscription to the Confession of Faith in accordance with my ordination vows, and I therefore adhere to the teaching of the Church as contained therein on the doctrine of the eternity or endless duration of the future punishment of the wicked, notwithstanding doubts or difficulties which perplex my mind."

There was a feeling of relief throughout the entire Church when the case was thus happily settled; for it had threatened at moments to undo the work accomplished

by the union of 1875. Prof. McCurdy sums up the situation in a manner which appeals to those who remember it.

> "The case subjected the recent union of the Churches", says he, "to a severe test, but it stood the ordeal well. Fortunately the speaking and voting, as the case progressed, were less and less determined by old lines of cleavage; and the conflict of opinion, occurring thus early, dangerous though it at one time seemed, proved in the long run for the welfare of the Church. Brethren, hitherto comparative strangers, came to know each other well, in the candour of speech and closeness and freedom of intercourse which the handling of the case occasioned; and henceforth they did not speak in each other's presence with bated breath. Like a newly married couple after their first quarrel, they had found out the worst to be known about each other, and the result has been the wholesome freedom of discussion which has characterized the deliberations of the Assembly ever since."

But one result of the ordeal through which the Minister of St. Andrew's was compelled to go was, as I have said, a deeper devotion to him on the part of his own congregation. They recognized that he had been the centre in a fight for religious tolerance in Canada. They recognized too the high-mindedness and spirituality of the man; and from this time forward there was nothing they would not have done for his sake or on his advice. Congregational work went on apace. The new Church was if not full, well filled, for strangers turned their steps there whose attention the heresy trial had aroused. It was now that St. Andrew's began to pioneer in what might be termed generally Social Work. The Penny Savings Bank was originated in November, 1877; to-day it is a Government institution. A building was put up, largely by the zeal of St. Andrew's people, for the congregation of St. Mark's, the Mission Church; and in 1890 a beginning was made with Institutional Work. The Men's Association erected the "Nelson St. Institute" at a cost of over

$17,000, and a religious and educational work was commenced which set an example to the city.

But this enterprise was itself the outcome of an earlier pioneering, the story of which is a romance of Christian service. In 1870 a certain Miss Alexander, attracted by the poverty of a boy in her Sunday School class at the Mission on King and Simcoe Sts., traced him to his home on Dorset St.,—a short alley between Simcoe St. and John St., and running from Wellington St. to King St. Here he lived in a large house called "London House", sub-let to some twenty or twenty-five families, who lived in squalor unspeakable,—an ill-reputed place which few men, to say nothing of women, had courage to enter. Touched to pity by the misery which she saw there, Miss Alexander and one of the ladies of Alexander St. Baptist Church, whom she interested in the place, started a Saturday "Sunday School" in the House, a Sewing School, and a Mothers' Meeting. But these in course of time died through lack of staying power in those who were carrying on the disheartening work. After a long sustained endeavour to carry on this Christian service herself, Miss Alexander, finding it impossible to make headway without organized help, appealed to Mr. Macdonnell, who, after thinking the matter over, agreed to enter this field and reap such harvest as might be gathered. A room in the sub-let house was furnished as a school, and, according to Miss Alexander's own account, results speedily appeared. One extract from her history of the Dorset St. School will illustrate the conditions.

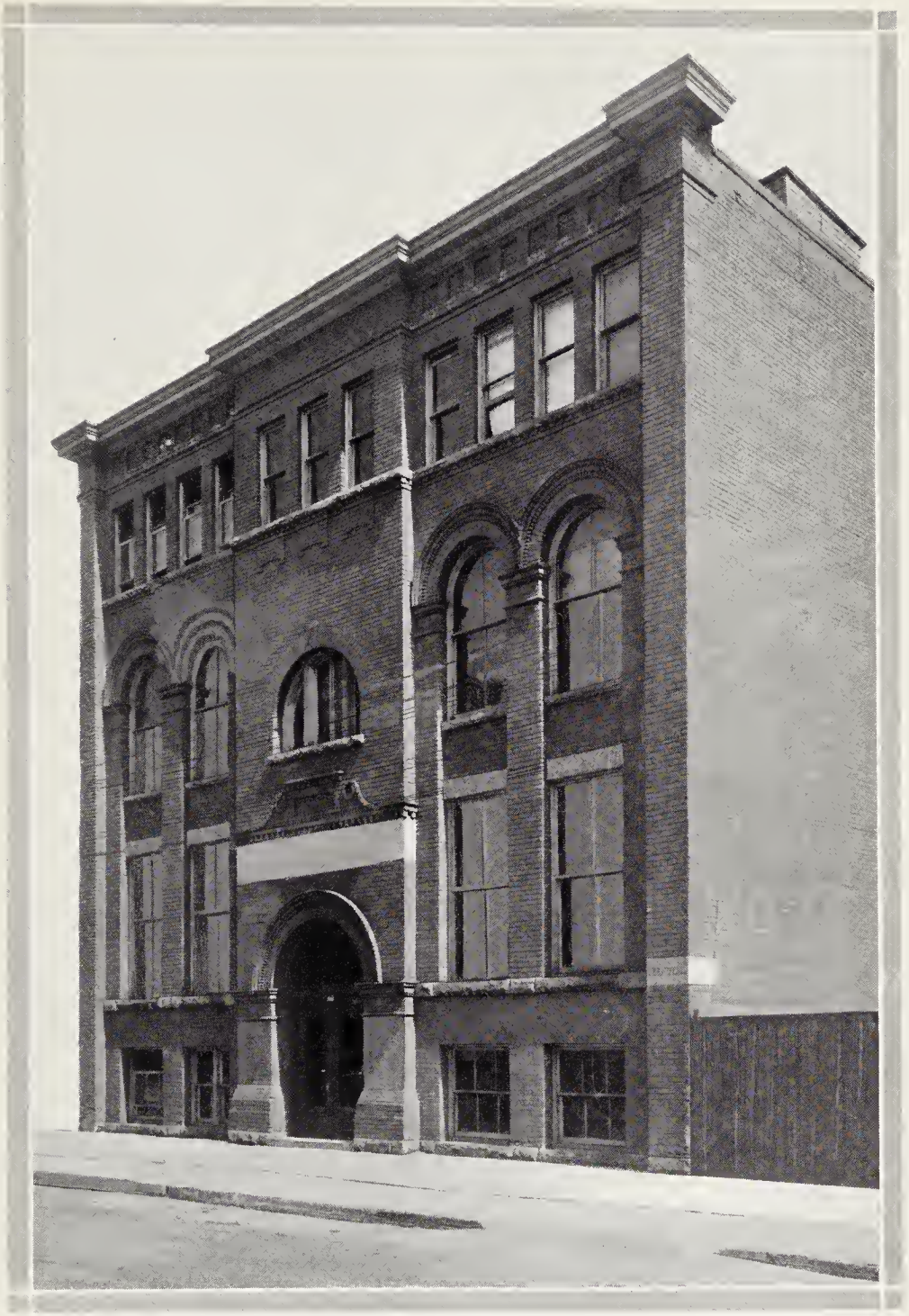
> "We see fruits already resulting from our united work. The boys come better dressed, behave better, and seem interested in their teachers; and we very seldom hear an oath. We had to leave our plastered room, and go into Simmons' old room. It is fitted up with desks, and we have a night-school twice a-week. We could tell any number of stories to show how shrewd and quick these boys are. . . . Mr. Macdonnell came one Sunday to say a few words to them. He told them it was not fine clothes made gentlemen, but kindly acts, gentle and upright behaviour; and

that they might all be gentlemen if they liked. Shortly after, two small boys, very dirty and ragged, began a fight over a hymn book. I passed just as Mr. Macdonnell gave one boy a shake, saying,—'Now what did you do that for?' The youngster looked up in his face, and with the utmost gravity, yet with impudence beaming from every feature, pointed a small dirty thumb over his right shoulder, and said, 'That young gentleman there—he pulled it away from me first!' "

By the end of the '70's Mr. Hamilton Cassels had laid hold on the work and had developed it beyond the reach of failure. Following in the path of Miss Alexander and the Minister, he had organized a Night School, and had brought in much of the young life from a district which even in those days was deteriorating socially. Here is an extract from his Report of 1881:—

"The subjects we teach are Reading, Writing, Arithmetic and Dictation. We have eight classes in the school at present. The majority of the boys come from William, Bolton and York Sts., some from Lombard St. Most of them work in the different factories. Some sell papers, others will neither work nor go to day-school. There are only two boys in the school who are learning a trade. About fifteen of the boys cannot read. Ten of these are between the ages of thirteen and nineteen. Very few of them can read well, and Long Division is generally the extent of their knowledge of Arithmetic. A good many are anxious to improve themselves, but others are indifferent. But we are satisfied from the improvement in the boys who have been long with us that good is being done."

It was the development of this work, added to the obvious needs of the district, which led the men of St. Andrew's to undertake the erection of a building which might serve as a social centre for the parish. Everyone worked with a will, and, while a debt was incurred, the Nelson St. Institute was opened in an atmosphere of enthusiasm and hope. At last the needful adjunct to the Church was provided, and the bodies and minds, as



NELSON ST. INSTITUTE

well as the souls of the parishioners could be cared for. The new premises were opened on Saturday, 22nd November, 1890, being dedicated by the Minister. It is interesting to recall some of the names of those present. Mr. John Kay presided, and speeches were delivered by Sir Daniel Wilson, Professor Goldwin Smith, the Rev. Dr. Parsons, and the Rev. Dr. McTavish; while the work on which the congregation immediately entered was furthered by the Minister's wife, Mr. James Strachan, Mr. John I. Davidson, Mr. George Keith, Miss A. Michie, Miss Isobel Proudfoot, Miss Maggie McMichael, Miss H. Jardine, and a great number of others whose families are still represented in the congregation. The time was to come when even this fine building, in spite of its hitherto unheard-of equipment, would appear inadequate to cope with the needs of the district. But at the moment it was an outstanding thing of its kind, and when it is realized that to-day hardly any large city Church is without its facilities for club and social work, the enterprise of the Minister and people of St. Andrew's can be seen in its true perspective.

A just and adequate record of the ministry of Mr. Macdonnell would require a separate volume, such a volume, indeed, as the "Life" written by his friend Professor McCurdy. Here it is impossible to give more than a synopsis of the twenty-six years during which he led the congregation. But two further matters of abiding interest demand to be noticed even in a short sketch.

The first is the formation in 1891 of the "Forty-Eighth Highlanders", the now famous regiment which from its inception has been associated with St. Andrew's Church. The resolution to form such a regiment was the outcome of long-continued discussion among the Scots of Toronto. Already, in 1856, they had made a modest attempt at a military organization. The "Company of Highland Rifles" had been formed, wearing the tartan of the 93rd (Sutherland Highlanders), and attached as a "special" company to the Queen's Own Rifles. Even this original unit had had a close connection with St. Andrew's, Mr. A. T. Fulton and others prominent in the life of the

congregation being among its promoters and first officers. The Company served with distinction in the Fenian Raid operations of 1866, but broke up two years later on being required to abandon the kilt and wear the same uniform as the other companies. The Company continued its comradeship, however, by dint of forming, together with the Highland Society, the "Caledonian Society of Toronto."

Twenty-three years later, two ardent Scots, Messrs. Wilbur Henderson and Alex. Fraser, after canvassing the situation among their Scottish brethren, summoned a meeting of those interested in the formation of a Highland regiment in the city. The secretary of this meeting, and a leader in the cause from that time onward, was Mr. (now Col.) D. M. Robertson, still a member of St. Andrew's. Other meetings followed in quick succession, the circle of interest widened, and, while as yet Government had not consented to the formation of the regiment, the first Commanding Officer had been chosen in the person of another well-known member of St. Andrew's, Capt. John I. Davidson of the 10th Royal Grenadiers. Financial support had also been guaranteed by many Scots eminent at the time, and remembered still,—Hon. Sir D. L. Macpherson, Paul Campbell, Hon. Senator John Macdonald, Mr. Fred. Wyld, Mr. John Kay, Mr. Wm. Christie, Mr. Robt. Jaffray, Mr. J. K. Macdonald, Mr. (afterwards Sir) Wm. Mortimer Clark, and many others.

The application to Government for the necessary authority is an example of Scottish pertinacity. Col. Alex. Fraser relates in his history of the early years of the Regiment that Mr. D. M. Robertson and himself, who formed the deputation to Ottawa, were informed that no such proposal could be entertained by the Department of Militia, partly on account of the expense involved in the upkeep of another regiment, partly because the Government had already declined to allow an increase of Militia strength in British Columbia and Quebec. Nothing daunted, the Regimental Committee, after receiving the support of the City Council of Toronto in the form of a resolution of approval, sent the deputation again, reinforced by the addition of Mr. Fred. Wyld, and with the

active support of Mayor Clarke and Alderman Saunders of Toronto. This time, partly through the good offices of the Hon. Geo. E. Foster, then Minister of Finance, the application was granted, and a thrill of satisfaction passed through the Scottish community in the city and elsewhere.

It was proposed at first to call the regiment the "Queen's Highlanders". That name being disallowed by the Militia Department, the number "48th", being then in disuse in the British Forces, was granted. So emerged in the Gazette of 16th October, 1891, "The 48th Highlanders", entering upon a career of which Toronto, and even Canada, has had unending reason to be proud. The Falcon's Head was chosen for crest, and for a Regimental Motto—"Dileas gu brath",—"For ever faithful". The tartan was chosen out of compliment to the Commanding Officer. It was the Old Davidson.

On 22nd October 152 men were "sworn in" by Col. (afterwards Gen. Sir) Wm. Otter, in the Hall of St. Andrew's. Thereafter the strength increased until in a comparatively short period it was complained that the 48th was perpetually over strength! Headquarters were found near the Church in the vacant premises of Upper Canada College, and there the Regiment drilled till 1895, when it took up its quarters in the newly opened Armouries. A glance over the names of the first officers is sufficient to show the active part taken in the enterprise by the men of the congregation.

Lieut.-Col. Commanding—John I. Davidson.

Majors—A. M. Cosby, Wm. Campbell Macdonald.

Surgeon—Wm. T. Stuart, M.D.

Assistant Surgeon—A. A. Dame, M.D.

Chaplain—Rev. D. J. Macdonnell.

Adjutants—Capt. C. J. MacDougall (Acting, from Royal School of Infantry), and Capt. Walter Macdonald.

Quartermaster—Jas. Adams.

Captains—Don. M. Robertson, Dugald MacGillivray, Wilbur Henderson, William Hendrie, Jr., John A. Currie, Chas. A. Hunter, John Forbes Michie, Richard S. Cassels.

Lieutenants—Geo. M. Rose, Duncan Donald, Don. H. MacLean, W. H. Orchard, John F. Ramsay, Chas. A. Campbell, John A. Thompson, Hugh C. MacLean.

Excluding the young lieutenants, all save six of the above staff are listed in the Year Book of 1891 as members or seat-holders of St. Andrew's, while the first roll of "other ranks" also reveals a very satisfactory proportion of Churchmen.

It is impossible to chronicle here the exploits of the Regiment. Its history will soon, it is hoped, be published. In that history the tale will be told of the temerity of a Canadian-Highland Bayonet-fighting team which went to England and defeated all comers, regular and volunteer, winning the individual and team championships of the British Army. It will also be told that marksmen of the 48th rose to high eminence and even won the King's Prize in the annual imperial competitions. A still more thrilling story will be written of the part these Scots-Canadians played in the South African War, and, fifteen years later, in the greatest of all wars, when they bought immortality with blood, and by their initiative and sacrifice helped to purchase for Canada a place and a name among the Great Nations. All that is a story by itself. This history can but record the zeal with which the Minister of St. Andrew's gave himself to the work of the Regiment, his exertions for the needy among them, and his sympathy with the suffering. The 48th has never had a more popular Chaplain in all its history than D. J. Macdonnell, and the ministers of St. Andrew's, hereditary chaplains of the Regiment, may well take example by him for all time to come.

The second of these special interests to which Mr. Macdonnell devoted himself was the Augmentation Scheme, a movement to provide better stipends for the

MAJOR A. M. COSBY
MAJOR W. C. MACDONALD
CAPT. RICHARD S. CASSELS
LT.-COL. JOHN I. DAVIDSON
CAPT. JOHN F. MICHIE
CAPT. DONALD M. ROBERTSON

OFFICERS OF THE 48th HIGHLANDERS

impoverished ministers of the Church. The Minister of St. Andrew's was himself free from financial worries, thanks to the loyalty and generosity of his congregation. But as a member of the General Assembly's Home Mission Committee he became familiar with the sordid problems of his less happily situated brethren, of whom there were only too many. Professor McCurdy in his "Life" tells how at every fresh instance of a minister and his family struggling on a labourer's wages to do the work of a highly skilled public servant, Macdonnell's eyes burned with that peculiar fire that men noticed in them, and he would declare "with a burst of grief and indignation that rules must be set aside and justice done",—himself and Dr. King, his friend and ally on the Committee, being very often left to raise the required money by begging of their friends.

In time a regular Augmentation Scheme was evolved by the General Assembly, and Mr. Macdonnell was made Convener of the Committee in charge of it. From that time,—the Scheme was launched in 1883,—till the day of his death, he slaved in the interests of his brother ministers and the weaker charges of the Church, planning and organizing, pleading with men of wealth and rich congregations, and infusing zeal into the members of his committee when their hope failed them in face of a too prevalent apathy. His own congregation supported him nobly; but the raising of the $25,000 Reserve Fund which he contemplated was a wearing task. He persevered in it, however, and year by year saw fresh fruits of his industry and enthusiasm. The Rev. Dr. R. Campbell of Renfrew relates of him that—

> "Through the dark days when few believed with him, through the days when his home was left desolate, through the days of over-work and failing strength when he was making large drafts upon the future, down to the very end he gave himself to the work."

He lived to see several hundreds of poor congregations raise themselves to the level of self-sustaining units, and

to receive the thanks of an equal number of his brethren whom he had assisted in the lean years to bring up their families and carry on their work in cheerfulness.

> "The time is not yet", wrote Dr. Campbell, "when we can even begin to estimate the full results of those services which Mr. Macdonnell rendered to the home work of his Church and to the advancement of the Redeemer's Kingdom throughout the Dominion. We only know that such true devotion to the Master's service, and unselfish and unsparing activity in the doing of His will, must have results which only the years to come, and indeed the eternal ages themselves, can unfold. We see a little that he has done in laying the foundation."

But the strain of constant labour was beginning to tell on the health of the leader of all this activity. It is possible that Mr. Macdonnell had never been a robust man. But he had an apparently infinite store of nervous energy which stood to him in the place of physical strength. Yet he wore himself out the more inevitably, perhaps, for that reason. He did not seem to know when he was tired, and after the exhaustion of Sunday,—which was always a strength-consuming experience for him,—he would plunge afresh into the thousand-and-one enterprises in which he had a part. The result might have been foreseen, and no doubt was foreseen by those nearest to him. On Good Friday, 1894, his wife died, and as Prof. McCurdy writes, "the light went out of Mr. Macdonnell's home". Bereft of her help and gracious influence, he never stopped working, although from that time onward much depressed and finding no satisfaction in anything he did. And in Feb., 1896, the end came. A wasting disease had gained hold upon him. A trip to Scotland in the previous year, and an enforced increase of leisure after his return to Canada availed him nothing. It was too late for remedies. On the 19th of the month, at the early age of 53, God's labourer entered into his well-earned rest.

It is not possible to exaggerate the influence of this fine ministry on the life of the congregation. It is true

that even at Macdonnell's death it did not number what it does to-day. There were some 561 communicants on the roll. There had been more; but the disjunction of St. Mark's had reduced the nominal strength of the parent Church. But it is not in numbers that we measure such ministries, but in spiritual power; and in spiritual power the ministry of Macdonnell of St. Andrew's was supreme, —perhaps it is not too much to say supreme in all Canada. Other Churches might muster greater audiences; for even in the nineties St. Andrew's was becoming a "down-town" Church. But it had its own habitués, already in those days, quiet souls that came "meekly stealing" to that Church of all Churches in the city, because there alone their souls were fed and nourished,—patient souls that were waiting upon the Lord for light and guidance, and tortured souls also who found in the Minister of St. Andrew's one like themselves who had been down in the deep places of faith, fighting with the beasts of doubt and faithlessness, and conquering all in the power of Christ. His people knew what it was they lost when they lost in the flesh that saint of God. Here is the resolution which they passed, seconded by one who is still with the congregation and still very dearly loved for all that he has known and done in it,—Mr. E. A. Maclaurin:—

> "That we, the people of St. Andrew's Church, at this special meeting record our sense of the irreparable loss we have sustained in the death of our beloved Minister, who for a quarter of a century has served us faithfully and lovingly. His removal from us brings to mind the thought of what he has done for us, and what he has been to us as a pastor and as a friend.
>
> "We recall his life among us, so full of high endeavour and faithful activity, his grace and power in leading the devotions of the Church, his supreme faculty of unfolding the truth of God and applying it to the needs and problems of human life, his watchfulness over our souls as of one who must give account, his sympathetic ministrations in our times of sickness and sorrow, his wise and ready counsel in all

our difficulties, his brotherly helpfulness which put at our disposal all the treasures of his richly endowed nature and refined experience.

"We cannot forget his noble Christian manhood, his knightly and heroic spirit, his passionate love of truth and freedom, and the glowing energy of his whole life consecrated to God and man, according to his own sublime ideal of duty and service.

"We mourn the loss which cannot be made up, and the parting from us of one who was dearly beloved, whose face we shall see no more on earth. But we thank God for His great goodness in giving us such a minister and such a friend, by whom our souls have been lifted nearer to the Divine Presence, and inspired with worthier and more Christ-like thoughts and purposes, whose example of unswerving faith, hopefulness and fortitude, even in his hour of severest trial, we have learned to look upon as a new revelation of the Divine grace to man.

"We remember, too, that God did not give him to us alone, but to the Church at large, and to the whole world as well, and we rejoice in the abounding fullness of his service to his brethren in the Ministry, and to the weak and struggling and neglected throughout and beyond the bounds of the Dominion.

"We pray that God may graciously uphold the sorrowing children and kindred, and we trust that we and all who loved and honoured him may be led to follow more closely in his footsteps and reach the goal to which he has attained."

This is signed "James Maclennan" and "George Bell".

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## CHAPTER V.

### 1896-1898.

In 1895 the Rev. D. J. Macdonnell had gone to Scotland in search of health. During his absence and until the induction of his successor the work of the congregation was carried on with praiseworthy efficiency by temporary "supply". The Rev. D. R. Drummond, Minister at Russelltown, Que., was approached with a request that he should take charge for six months, and agreed to do so, the Rev. John H. McVicar doing duty until his arrival. Mr. Drummond's popularity found expression later in a proposal to call him to St. Andrew's as Mr. Macdonnell's successor. Others who "supplied" were the Rev. R. J. Hutcheon, and the Rev. J. W. Bell of Newmarket.

Meanwhile certain problems pressed during the vacancy. The method of financing the Institute work demanded attention. Objection was taken to the canvassing of the congregation, by which hitherto funds had been raised, and the Session was petitioned by the Men's Association to arrange for a Church Collection instead. In the end it was arranged to distribute at Service a leaflet "setting forth the merits of the work", and requesting that donations toward it be sent to the Men's Association, a canvass to be resorted to only in the case of those who made no response to this appeal. Years of experience have not taught us any better or easier method!

Then the Mission Church of St. Mark's provided food for long discussion. There was a mortgage debt on St. Mark's Church property which St. Andrew's was carrying. This, it was felt, could now very well be borne by the Mission Church itself, and a Committee of Elders and Managers was appointed to give effect to the proposal. The reduction of expenditure anticipated was some $852, —a considerable saving in view of the necessity for meeting St. Andrew's congregation's own mortgage indebtedness in a difficult period in which expenditures had come

to exceed receipts. Negotiations continued to be carried on until 1898, when the Managers were able to report that—

> "The St. Mark's Church arrangements have been completed. The property has been conveyed by the mortgagees" (Canada Life Assurance Company) "to the trustees appointed by that Church and the mortgagees have been discharged, the sum of $9,000 retained for that purpose having been advanced toward payment of same and the balance, amounting to $844.01 having been paid out of ordinary revenue. The sum of $500 was agreed upon as the proportion of such floating debt to be paid by St. Andrew's Church. Same has been paid out of ordinary revenue, and a full discharge of all claims by St. Mark's Church against St. Andrew's Church has been obtained."

The congregation was indeed, as the Managers' Report continued, "to be congratulated in having got this long pending matter finally settled."

But by the time of this settlement the new Minister had come. He had not only come but was on the point of going away!

In June, 1896, Mr. Justice Maclennan was appointed Convener of a Committee to secure a successor to Mr. Macdonnell. When enquiries had been made for close on six months, a meeting of the congregation was called for 16th December, when the name of the Rev. W. J. McCaughan of Belfast, Ireland, was placed before the people. As a counter-nomination, Rev. D. R. Drummond, the popular "supplying" minister, was put forward. The vote was so close, and the reluctance of those who wished to have the already "tried and proven" minister so marked when asked to abandon their choice, that the Chairman of the meeting, Rev. Dr. Milligan, declined to make the call formally unanimous. Mr. McCaughan was declared elected, therefore; but was destined to find in St. Andrew's an atmosphere different from, and rather more difficult than that encountered by any of his predecessors.

REV. WM. J. McCAUGHAN

There can be no doubt that these years saw a feeling of tension in the congregation for which circumstances, and not any persons, were responsible. The Church was becoming a "down-town" Church. Transportation problems in the city had not yet been completely solved. Consequently attendance and finances were affected. The congregation was passing through a difficult period. Even in Mr. Macdonnell's time a proposal had been approved to remove the Church to some more favourable location. The Report made in January, 1893, by a Sub-Committee of which the Minister himself was Convener, indicates the chief reasons for abandoning the project.

> "They", (the Sub-Committee), "find that there is some diversity of opinion and feeling. . . . While their judgment as to the desirableness of removal is unchanged, they are convinced that so serious an undertaking should not be proceeded with unless the congregation is thoroughly united and even enthusiastic. Further, they find that some persons are deterred from subscribing and are led to hesitate about committing themselves to the policy of removal, because the prospect of disposing of the present site for a good price is uncertain, and the period during which, in the event of early removal, a heavy burden of debt and taxes would have to be carried, cannot be definitely ascertained.
>
> In view of these facts, they ask the Committee to consider whether it is not advisable to recommend to the congregation that no further steps be taken in the meantime towards the removal of the Church edifice."

The proposal was allowed to drop. But the problems remained. The Church had incurred a debt in order to settle its obligations to St. Mark's. Already it had an outstanding debt on its own property. In addition, its income was being reduced by circumstances connected with the development of the city. Finally,—there came, to deal with these circumstances, a Minister whose call, unfortunately, was not unanimous.

Yet it appeared at first that all would be well. Mr. McCaughan was inducted on Thursday, 25th March, 1897, and, though he came to a congregation whose thoughts were still full of their previous Minister, (the people had but newly placed a Memorial to Mr. and Mrs. Macdonnell in the Church), yet his fine preaching and vigorous personality drew worshippers from everywhere to St. Andrew's. He made arrangements for a Bible Study Class, and set out to make the acquaintance of the people by visiting. The new "Presbyterian Book of Praise" was introduced in September, 1897, the old "Hymnals" being despatched to a Church in Quebec, and a congregational magazine was proposed by the Minister. From 490 in September, 1897, the attendance at Communion leapt to 620 on 5th June, 1898, and it was, perhaps, not their characteristic dignity alone but also a sense of triumph which impelled the Kirk Session to reply to the "Toronto Globe's" approaches regarding the value of advertising, that they did not "see any necessity for any such publicity!"

Short though the ministry of Mr. McCaughan was, yet it was full of interest. It saw the great Service of Thanksgiving on Queen Victoria's Diamond Jubilee. It extended over the period of the Klondyke gold rush, and both the men and the women of the Church assisted freely in providing literature and missionary nurses for the population which the lust of gold had lured into the desolate and soul-destroying North. On 17th June, 1898, a fine Congregational Picnic was held, the members of Choir being on that occasion the guests of the Kirk Session. In short, the records of 1897-'98 show the congregation dealing with all kinds of appeals for help, doing all the usual good services, increasing in numbers, increasing, too, in financial ability, and actuated by a fine and friendly spirit.

Then, quite unexpectedly, at a meeting of Session on 5th October, 1898, Mr. McCaughan reported that he had received a Call from the Third Presbyterian Church of Chicago, that he was "considering" it, and that it would be brought before the Presbytery of Toronto on the 20th October. The Session Minute records simply that it was

agreed to call a meeting of the congregation for the evening of the 19th. Of the consternation felt there is no word in that prosaic account! But consternation and surprise were general. It was known that the Minister was not satisfied with the progress being made in clearing the Church of its debt. He had made reference to the fact at a Service. The newspapers had given a publicity to his words which was calculated to cause misapprehension. On this account some who were working hard for the congregation were considerably embarrassed. But it was hard to believe that the Minister should be willing to leave for so slight a cause, especially with success already appearing large on the horizon.

Accordingly a deputation waited upon him. It comprised Messrs. Keith, Wylie, Hart, Michie, and McMichael. These urged upon Mr. McCaughan the importance and value of the work he was accomplishing, and "undertook to promise him that, if he felt the debt on the Church property a burden and an obstacle to the success of his work", the very best would be done, and done at once, to put the finances of the congregation on an entirely satisfactory basis.

The reply of the Minister was designed to lay to rest any rumour to the effect that he was dissatisfied with the congregation's efforts. His seriousness in considering the call to Chicago was due to the peculiar circumstances in which he had received it. He declared himself to be perfectly happy in St. Andrew's, but was equally certain that he could not conscientiously refuse to consider the claims of the Church which was calling him. He declared his intention of going to New York to consult with Dr. Kitteridge, a former Minister of Third Church, Chicago. From New York his decision was telegraphed to St. Andrew's.

> "Have seen Dr. Kitteridge. He thinks I ought to go, that it is the chance of a lifetime, that it would be a very serious matter to refuse what he thinks is a providential call. I am afraid to refuse myself, though my inclinations attach me to St. Andrew's. My work there must be done, and there is some other man

> somewhere who will be sent you able to do the work better than I have done, or ever could do."

This telegram was received on October 14th. A week later the "pastoral tie" was formally severed by the Presbytery of Toronto.

To correct any erroneous impressions regarding the Christian liberality of the congregation, the Managers issued a Statement at the Annual Meeting in January, 1899, in which, while deeply deploring "the publicity which has been given to the business affairs of the Church", they set forth clearly the obligations incurred by St. Andrew's and the splendid progress made toward their entire fulfilment. They assert without hesitation that they—

> "think that the financial record of St. Andrew's thus outlined will compare favorably with that of the largest and wealthiest congregations in the Presbyterian Church of Canada, and, whether viewed as a whole from 1876, or confined to the past nineteen months, is one that may reasonably afford cause for congratulation instead of censure."

The statement is signed by J. W. Langmuir (Chairman), and George Bell (Secretary).

Mr. McCaughan served with much distinction in Chicago, and thereafter was recalled to Ireland, losing his life finally in an outbreak of fire in the hotel in which he was lodging. He was a noted preacher: "the eloquent McCaughan" is the soubriquet he earned for himself everywhere. It is possible that under other circumstances his ministry in St. Andrew's would have extended through long and fruitful years.

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## CHAPTER VI.

### 1898-1905.

It is interesting to note the vitality which the organizations of the congregation continued to show, despite the sudden loss of leadership involved in Mr. McCaughan's departure. Details would occupy too much space; but the Men's Association may be accepted as an example. For the Session 1898-'99 the Association, in whose charge lay the work of the Institute on Nelson Street, could report through its Secretary, Mr. R. J. Maclennan, as follows:—

(a) Sabbath School, with 31 teachers and 250 scholars.

(b) Night School, with 19 teachers and 79 pupils.

(c) Gymnasium, with 5 teachers and 50 pupils.

(d) Girls' Gymnastic Club, with 2 teachers and 35 pupils.

(e) Kindergarten School, with 4 teachers and 50 pupils.

(f) Mothers' Meeting, with 3 teachers and 65 members.

(g) Sewing Class, with 14 instructors and 70 pupils.

(h) Cooking School, with 1 teacher and 68 pupils.

(i) Penny Savings Bank, with 14 officers and 1,400 depositors.

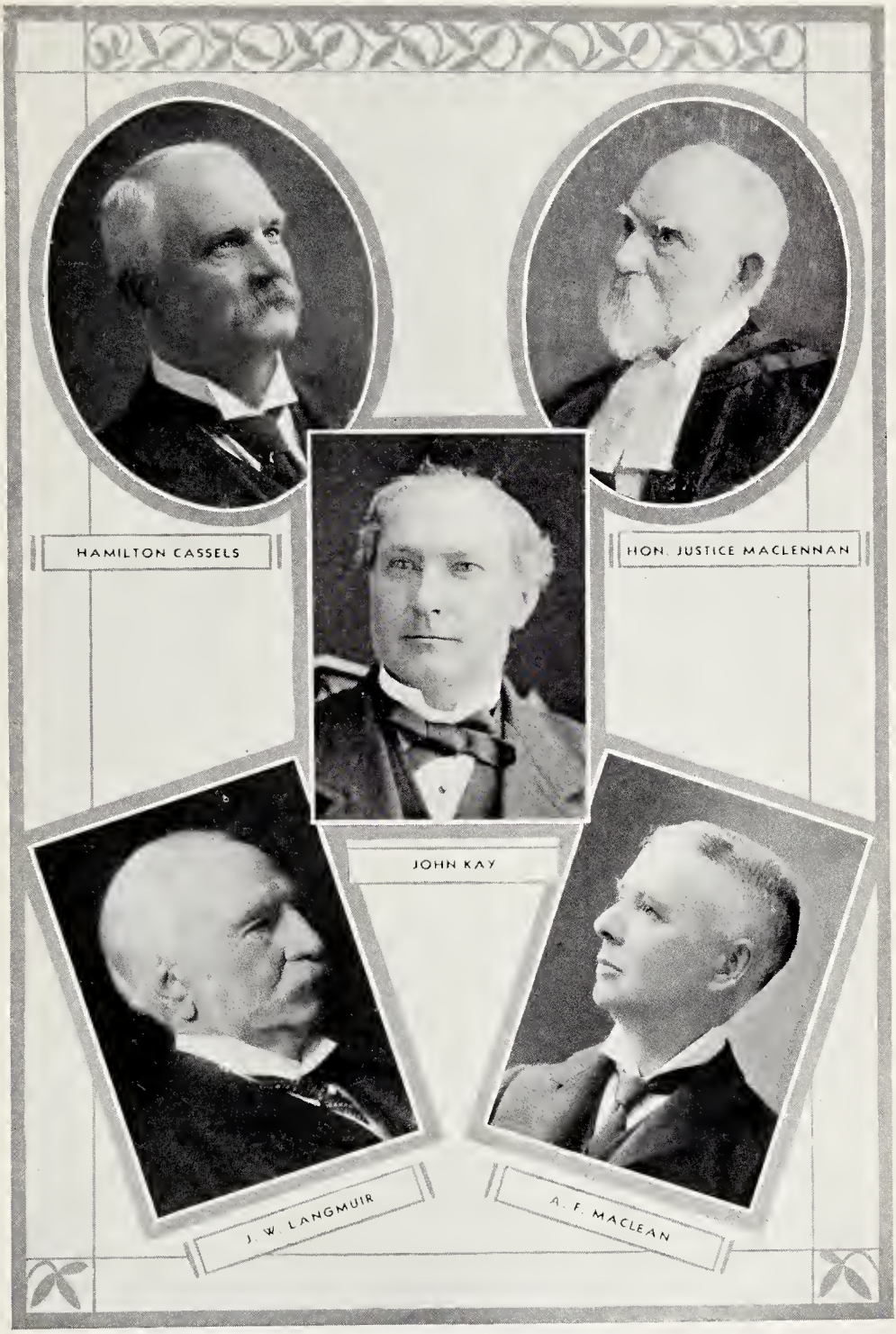
The report goes on,—"the Bible Reader, who has her headquarters in the Institute, during 1898 made some 1,300 visits to the houses of the sick and needy in the parish adjoining. We think that for an institution in charge of volunteers we are doing a work which will compare favourably with any other in the City of Toronto". Looking back from 1930, we must agree. St. Andrew's possessed a band of men-workers of which any congregation could reasonably be proud.

Mr. Justice Maclennan was again appointed Convener of a committee to seek a new Minister, and set to work

without delay. The advice of certain well-known Ministers in England and Scotland was sought. Correspondence passed, for example, between the Committee and the Rev. Dr. Robertson Nicoll, Dr. J. Monro Gibson of London, the Very Rev. Dr. Marshall Lang of the Barony, Glasgow; Dr. Ross Taylor of Kelvinside Free Church, Glasgow, and Dr. Snodgrass of Kilmacolm, a former Principal of Queen's University. Many names were considered, but in the end all were agreed upon the name of the Rev. Armstrong Black, then one of the Ministers of Egremont Church, Birkenhead, England. At a Congregational Meeting on 12th April, 1899, it was moved by Col. Cosby, seconded by Mr. Alex. Fraser, that Dr. Black be called, and the necessary arrangements were made to bring the new Minister to Toronto.

Meanwhile the congregation lost the services of the organist, Dr. Fisher, who resigned in December. He had served with much acceptance from his appointment in April, 1879. The Session Records contain a glowing tribute to his ability and popularity, and the congregation showed their esteem for him by presenting him with a cabinet of "Table Silver and Cutlery". But the finest tribute paid to him was the request that he should name his successor. Of the two whom he suggested, our present organist, Dr. Norman Anderson, then filling the similar position at St. James' Square Church, was appointed by the Session, but declined. Accordingly Mr. Wm. Reid, organist in the American Presbyterian Church, Montreal, received the appointment, but served only a short time. On his resignation in the Spring of 1900, Dr. Anderson was again nominated, and a satisfactory arrangement having been made with the Managers, he commenced on 1st May, 1900, the service in which he is still engaged.

Some months previously, on 14th September, 1899, Rev. Armstrong Black was inducted to St. Andrew's, and on Sunday, the 17th, first spoke to his people with that gentle modesty and grace which have become associated with him in the memory of those who enjoyed his ministry:—




REPRESENTATIVE WORKERS

> "I am here as your servant and friend in Christ, to find henceforward among you my duty and my delight. . . You and I have struck hands, and from this hour we are to be together about our Father's business. . . I shall in the Church devote myself to the lowly service of a charity that thinketh no evil, that envieth not, and that hopeth all things; and from this pulpit I shall ever seek, through some contribution of sweetness and light from the life of the Highest, to enhance and enrich your personal life and the life of your families, and to make all that is connected with the Sabbath and the Sanctuary a delight."

From that day onward life in St. Andrew's flowed on with the smoothness that comes of quiet efficiency. Dr. Black became very soon a figure in the city, his polished eloquence and refined manner securing for him a cordial reception, both in public and in private life. Altogether St. Andrew's was very pleased with its Minister, and proud of the esteem in which he was universally held.

The work of the Church, too, was full of interest in those first years of Dr. Black. The South African War was in progress when he entered upon his Ministry, and at the Annual Meeting in January, 1901, proud reference was made to the five St. Andrew's men who served with the Canadian contingent and came through in safety, and the one, Lieut. Osborne, who fell fighting with the Imperial Army. But beyond this reference, and the appropriate gift of a new flag for the tower by Mrs. J. B. Kay, there is not in the life of the congregation even an echo of the stirring events happening abroad. Both Minister and Session Clerk describe 1900 as a year of quiet.

We read instead of gifts to the Church. Mr. John Ross Robertson presents the interesting chairs still standing behind the Communion Table, one made from the wood of the Robertson pew in the Parish Kirk of Auldearn, Scotland, and the other from wood taken from St. Gabriel St. Presbyterian Church, Montreal, the first Protestant Church in that city. The Institute is re-roofed in 1900, and two years later appears for the first time the sug-

gestion that it should be sold and the Manse converted into a new Institute, a suggestion which bore fruit afterwards. We read of a Quarterly Magazine being published throughout 1900 and abandoned in the following year, after five issues, "evidence not being forthcoming that it was filling the place in Church life and work for which it was designed". Then in 1901, the Rev. Murdoch Mackinnon is appointed Assistant—the first Assistant since the Rev. Alfred Gandier in 1887,—only to resign the next year, the loss being balanced by the appointment of the beloved Miss Wylie as Deaconess. There is mention of Dr. Black's delightful lectures on Wordsworth and Carlyle and other literary subjects, and a talk by Mr. J. S. Russell on "The Rev. Dr. John Barclay as a Curler"! We hear again of a complimentary "Social" in honour of Dr. and Mrs. Black, and a presentation to Mr. A. F. MacLean in recognition of his long and faithful services as Session Clerk.

Death breaks in occasionally on the quiet routine of the Church. In 1901 the congregation mourns with the whole Empire the passing of Queen Victoria, and at a great Garrison Memorial Service in St. Andrew's Dr. Black, the 48th Highlanders' Chaplain, presides. At another time it is the ranks of the congregation itself that are thinned. In 1900 Col. A. M. Cosby, for fifteen years treasurer to the Managers, is taken. In 1902 the call comes to the revered Principal Grant, bosom friend of Mr. Macdonnell, and a tower of strength to him in his Ministry; and one year later all are mourning the beloved Mrs. Maclennan, wife of the well-known Justice, and as tireless a worker among the women as her husband was in the Session and among the men generally.

But there are progressive steps taken in these years, despite their quietness. Little by little the mortgage indebtedness is reduced to a few thousands of dollars. Mr. Langmuir, Chairman of the Managers, reflects upon this with pride in 1905, as the congregation faces its 75th year, viewing, at the same time, with satisfaction the possession of a property which he values at 125,000 dollars.

The familiar Sunday "leaflet", containing the Order of Service and the "intimations", was originated by the Managers, with the hearty approval of the Session, in 1901, in order to avoid spoiling the service by the announcement of meetings. Every Minister has blessed them for that consideration! In the same year the Session arranges to have the Bread of Holy Communion prepared for the communicating congregation in diced form. The dates of celebration are changed also. There are to be five celebrations each year,—the first Sundays in January, June and October, Easter Day, and the evening of the last Sunday of the year. Yet again, the Order of Service is revised interestingly. The form is not unlike that which we still follow.

Morning Service.

1. Call to Worship (the people standing), and Short Prayer of Invocation.
2. Praise.
3. Prayer: Thanksgiving, Confession, and Supplication.
4. Praise: Prose Psalm, Chant and Gloria.
5. Old Testament Lesson.
6. Praise: Te Deum.
7. New Testament Lesson.
8. Praise: Children's Hymn.
9. Prayer: Intercessory; and the Lord's Prayer.
10. Praise: The Anthem.
11. The Offertory.
12. The Sermon.
13. Praise: and The Benediction.

Evening Service.

1. Call to Worship: Sanctus sung by Choir. (All stand.)
2. Prayer.
3. Praise.
4. Old Testament Lesson.
5. Praise: Magnificat.

6. New Testament Lesson.
7. Praise.
8. The Lord's Prayer.
9. Praise: The Anthem.
10. The Offertory.
11. The Sermon.
12. Praise.
13. Prayer.
14. Praise: Nunc Dimittis. (All standing.)
15. Benediction.

An interesting feature of the years 1900 and 1901 was the inauguration of the "Century Fund" in the Presbyterian Church in Canada, a movement designed to advance the interests both of the Congregations and of the Church in general, while fitly celebrating the birth of the new century. At least a million dollars was to be raised throughout the Church, part of which should be used to endow the "Schemes of the Church", and part to reduce congregational debts where such existed. In St. Andrew's, which was ambitious of raising 25,000 dollars for the fund, much discussion took place regarding the proportion of the amount collected which should go to the General Fund and to the Local Fund. It was felt by many that the first duty of the congregation was to discharge its own indebtedness. It was agreed finally that each subscriber should be free to allocate his own contribution. As a result, upwards of $7,000 was given in 1900, as part of the Century Fund, toward clearing off the mortgages on Church and Institute, and again the following year over $4,000, the General Fund receiving $1,750. The total did not amount to a realization of the ideal set before the congregation. But it did show that, despite the losses attendant upon city development, there was still power in the old Church.

Another interesting feature of Dr. Armstrong Black's régime is the expansion of the Penny Savings Bank. This bank, instituted during the ministry of Mr. Macdonnell, and the pioneer in its field, had been steadily growing. In 1901 the Men's Association, under which it was

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operated, could report that "the volume of business in the Savings Bank continues to grow. The statements submitted by Mr. Sutherland, the genius of our bank, show what has been done". But the movement had spread. The "Victor Mission" had also instituted a Penny Bank; and in this same year made approaches to St. Andrew's with a view to amalgamation. The proposal appealed to the Men's Association. The report of 1901 proceeds:—

> "An important conference was held during the year, when our workers met the workers from the Victor Mission Five-cent Savings Association, and, after careful enquiry and consideration, decided that it is desirable that the good work being done by the two Associations should be extended into other parts of the city and in the public schools. It was recommended that a central Penny Bank, in charge of a paid staff, should be incorporated under a Dominion charter, and this should have a number of branches, including the Institute and Victor Associations, in charge of volunteer workers. This recommendation was considered by our Association and by our bank trustees, and was generally approved of. We have appointed a committee of twelve to co-operate with the others who are interested in the organization of such a chartered institution."

The result of this committee's work was that Mr. Z. A. Lash, K.C., drafted a Bill and made application to Parliament in 1902 for its reception. Government asked that it be withdrawn pending inquiry into the whole subject of Penny Savings Banks. The inquiry was conducted. The working of such banks in Great Britain was investigated, as well as that of the St. Andrew's and Victor Mission Banks. In 1903, therefore, the Bill was passed, and the pioneers saw their ambition realized. The Men's Association reports as follows for that year:—

> "The Bill relating to the Penny Savings Bank . . was passed by the Dominion Parliament, and is now law. Banks have been established in many of the Public Schools of the city, and will soon be extended to all. The success which has attended them has been

phenomenal, and it is expected that our Bank, as well as that of the Victor Mission and those established in the schools, will soon be brought under the terms of the Act, which is expected to accomplish much good, not only in Toronto but elsewhere. Our trustees will be relieved of a great responsibility, and the usefulness of the Bank will be extended and increased."

In the same year Mr. C. N. Sutherland, who as Treasurer of the Bank had done magnificent work, was compelled to resign on account of ill-health, his place being taken by Mr. E. R. Greig. The culmination of the Penny Bank movement, so far as St. Andrew's is concerned, took place in 1905. The Report of 1904 states:—

"A work which is now approaching the end of its first epoch is our Penny Bank. Little did the early workers dream that ours, the premier bank, would spread by its own work and influence, until in our day the fruit of its sowing should be a new Bank Act upon the Dominion Statute Book. That Act, which our own bank committee has had a hand in drafting, is known as Chapter 47 of the Statutes of 3 Edward VII, and received the Royal Assent on the 24th day of October, 1903. A meeting is to be held in this city on the 19th of January, 1905, when it is expected that the Toronto Penny Bank will be organized, and it will then be in order for our Association to consult with our own Bank Trustees, with the object of passing our branch, the oldest and largest, into this new circle, which will include all the penny banks of Toronto."

Midsummer saw the negotiations completed. On 29th June, 1905, the Association, in the presence and with the consent of the existing Trustees, Mr. John B. Kay and Col. John I. Davidson, passed the resolutions by which the St. Andrew's Bank became a branch of the Penny Bank of Toronto, carrying with it its deposits totalling almost 17,500 dollars. As a mark of honour to the pioneer bank, Mr. Hamilton Cassels, who had long laboured in the work of the Institute, and particularly among children, was elected president of the new city-wide organization.

The further history of the bank is a record of still wider development. In 1911 it had almost a quarter of a million dollars in deposits, and was operating not only in Toronto, but in the schools of New Brunswick, Quebec, Ontario and Alberta. To-day the modest "Penny Savings Association" created in St. Andrew's has grown into a large and important institution whose activities are Dominion-wide.

Too much attention cannot be directed to such operations as those which the Men's Association conducted, and in some of which St. Andrew's stands forward as the pioneer. All this Social Work was commenced, largely under the inspiration of the Rev. D. J. Macdonnell, at a time when Social Work had not achieved its present position of consequence in the eyes of the churches. But in St. Andrew's it never failed to be supported, in spite of its novelty. To tell of the magnificent work of Mr. Cassels among the children, of Messrs. George Keith and F. C. Tisdell in the Night School, and the numerous clubs for both sexes and for all ages,—staffed, like the bank, with workers, some of whom are still foremost in the service of the Church,—would constitute a history in itself. The following list of volunteer helpers may be interesting, however, as containing the names of many of our present members:—R. J. Maclennan, R. G. Hector, Jas. Strachan, Hamilton Cassels, W. B. Rogers, Angus Macmurchy, W. E. Middleton, F. C. Tisdell, W. A. Craick, E. R. Greig, T. D. Bailey, Chas. Michie, J. F. Gray, E. H. Welsh, Rev. R. G. Murison, C. N. Sutherland, E. A. Maclaurin, Rex Smellie, J. Jones Bell, J. A. Macdonald, A. R. McMurrich, Z. G. Lash, John F. Michie, Dr. A. J. Geikie, J. F. Gray, Frank Kay, J. B. Kay, Geo. F. Macdonnell, S. R. Hart, Jas. Massie. The work of these and the many others associated with them provides some of the brightest and most inspiring reading in the reports of the first years of the new century. The opportunities, and even the need for such work have diminished in the present time, largely owing to the drastic change in the character of the St. Andrew's district. But no better prayer could be offered for the congregation than that, whatever the new labours of to-

day, they should find as many and as enthusiastic men to undertake them as the labours of yesterday.

In the midst of all this activity, and on the fifth anniversary of his induction, the Minister intimated his desire to resign from the charge and return to England. He did so with characteristic grace.

> "Five years ago I stood in this pulpit for the first time and began a very happy ministry. Born under other skies, having served the Church under other conditions, and knowing only the atmosphere and habit of life in other lands, I realized the uncertainties of the situation and bespoke your forbearance. To the fullest measure that has been extended to me, and never did anyone minister to a more generous and pleasant people than I have found in you from then until now. . . It is usual for a minister to secure for himself another sphere and there and then to leave his people. In my loyalty, and I may add in my love to you, I have not entertained even the suggestion of this course. I am creating the situation, and I should like to bear my full share of its inconvenience with you and for you; and, if you so desire it, I shall give you the best of my poor services until you are in sight of another to take my place. . . To leave a congregation that bears so distinctive a character, that has such refined instincts and ideals in service, and which even the man in the street knows to be unique in its position in this city, means much to one who will ever be proud to have been its Minister.
>
> We all have our dreams; I have had mine in connection with this Church; I thought to see it stand not, like a memorial of the past, where its people no longer are, but in touch with the culture and comfort of this spreading city, and opened up in its own simplicity and stately completeness as a true Norman cathedral,—to have seen it touching the fresh young life of Toronto, and as a living power moulding in its measure the character of the future,—and, as a counterpart to our own Church and a true complement to its work, I hoped to have seen another Church standing as an integral part of St. Andrew's

> Institute, with an organization suited to the residents of this neighbourhood, utilizing the work among young and old carried on there, and bearing the name —so worthily loved and revered—of the late Rev. D. J. Macdonnell. God forbid that I should glory or boast, but I have comfort in believing that, after these years, in spite of the population flowing away from the Church, the congregation has not lost in strength, and in knowing that its material prosperity has increased. I feel at the same time assured that what I today say will neither estrange nor strain any of those precious friendships which I have formed in this Church and this city, and I shall carry to my life's end the enrichment and inspiration of having breathed the buoyant air of Canada's expanding life."

In April, 1905, the Presbytery of Toronto accepted the resignation of Dr. Armstrong Black, at the same time permitting him, at the request of the congregation, to act as Minister-in-Charge till June. By the beginning of that month the Rev. T. Crawford Brown, soon to be called as Dr. Black's successor, had arrived and taken charge of the work.

Dr. Armstrong Black lived in Great Britain for many years in a very active retirement. His death took place at St. Andrew's, Fifeshire, Scotland, in 1924. The examples here given of his style of speaking, though few, yet are revealing. Ease of manner and a certain literary refinement marked all his preaching. Indeed his largest interests, beyond the life and work of the Church, were literary, and many recall with pleasure even to-day his beautiful and informing lectures on the English poets and on Carlyle. He and his charming wife carried with them from Toronto the affection and esteem not only of the people of St. Andrew's, but of hundreds with whom their contact had been only of the most casual kind.

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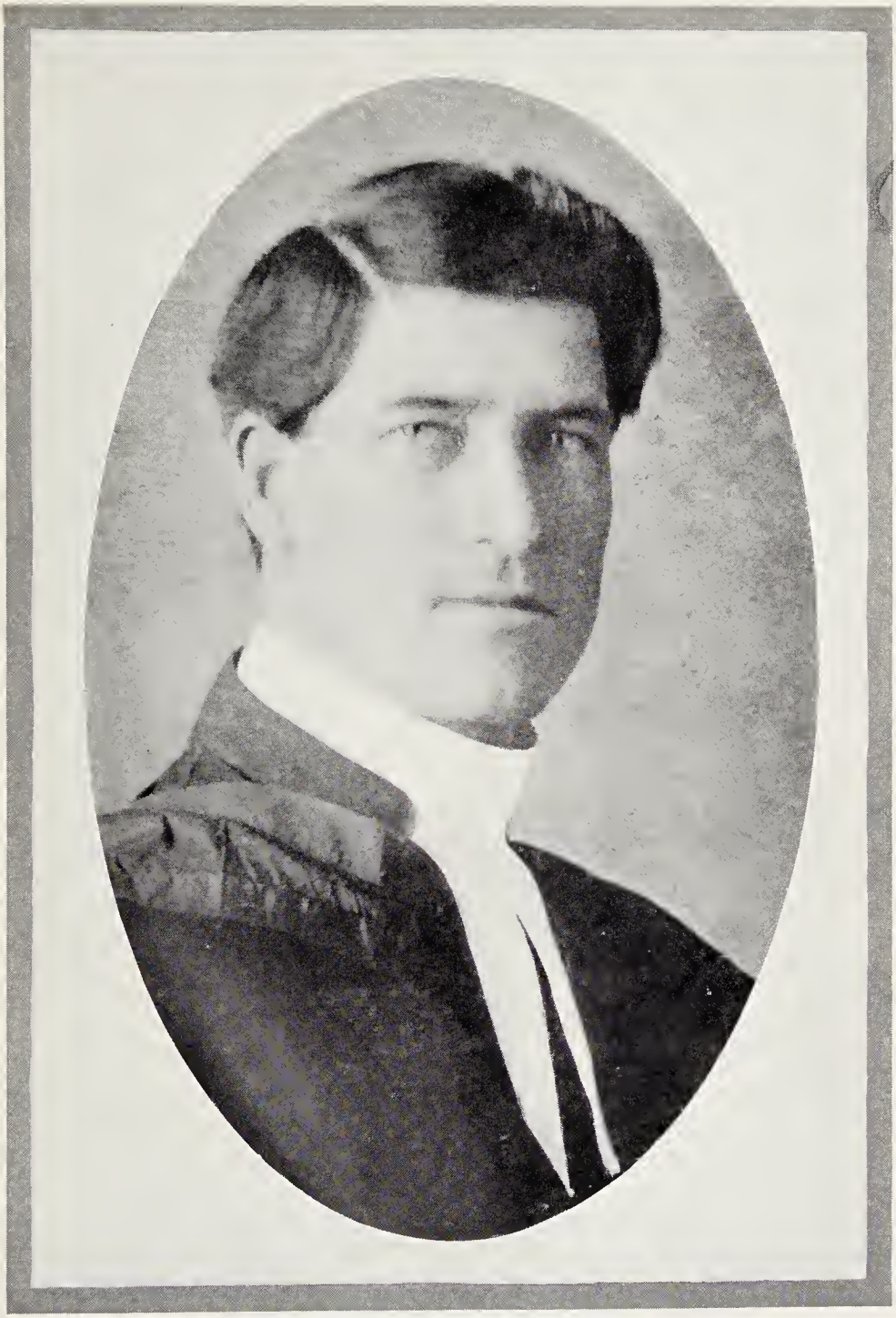
## CHAPTER VII.

### 1905-1915.

With the coming of the Rev. Thomas Crawford Brown, M.A., there commenced a new period of expansion in St. Andrew's. A distinguished student and graduate of Queen's University, by whose Principal, indeed, Dr. Gordon, he was recommended to the congregation, he had studied also in the University of Edinburgh, and in 1905 was acting as Assistant in St. Giles' Cathedral. The first approach to him by St. Andrew's was with the purpose of securing him as Minister-in-Charge for a few months. To this suggestion he agreed, returning to Canada in the end of May, 1905, immediately on the expiration of his engagement in Edinburgh, and taking up the work in Toronto in the following month. So pleased were the people that in a short time they called him as Minister, and on 16th November he was ordained and inducted. He was young, but—as the Men's Association reminded themselves in their Report for the year—the Lord Himself was young when He fulfilled His wonderful Ministry; and there was every confidence that the new Minister would be none the less efficient on account of his youthfulness. Efficiency and initiative were above all things required at this critical point in the congregation's history. Conditions were changing. Certain departments of work hitherto carried on were showing signs of becoming obsolete. The Night School work, now being conducted by school authorities, is an example. Some one was required to interpret and meet the new conditions of Christian service; and while the young Minister was not confident in his own abilities—indeed, he shrank from the responsibility, and especially the preaching, confronting him, so much that the congregation promised to provide him with a colleague or assistant immediately,—yet the people were satisfied that they had found one in whom they could put their trust.



REV. THOMAS CRAWFORD BROWN, M A.

They were not disappointed, as the record of Mr. Crawford Brown's ten years of Ministry show. Help was found for him at once. The Rev. Dr. Thomas Eakin, a Presbyterian Minister on the professorial staff of the University of Toronto, and a very popular preacher, consented to act as "pulpit assistant", while the Rev. J. M. Macdonald was engaged to assist in the work of the congregation and Institute. With this staff, and the invaluable assistance of the Deaconess, Miss Wylie, the new Minister felt free to address himself to what he considered the major problems of St. Andrew's. First, however, he applied himself to the work of the existing organizations and to the creation of new activities. The Sunday School reports describe him as always around the school and always available as a teacher in an emergency. The Women's Home Mission Auxiliary and the Foreign Mission Auxiliary find their membership greatly increased. Mr. Craick inaugurates a Boys' Club in the Institute, a "Young People's Club" is organized with Dr. Eakin as Honorary President and the Minister as "Critic" in their discussions of the needs of the Church, and Mr. Macdonald starts a Young Men's Club among ex-members of the Sunday School.

Indeed it would be impossible, without overloading this history, to give an adequate account of the activities of the years following 1905. Clubs of all kinds sprang up in Church and Institute, all of them apparently successful, and all manned by enthusiastic workers. We read of a "Girls' Own Club", with many familiar names among those managing it, such as Miss Isabel King, Miss Helen McMurrich and Miss C. McArthur; a "Young Men's Club" in the Institute, with Mr. Leonard Wookey working strenuously for it, and one of its members winning a Canadian boxing championship; a Boys' Club in the Church; a Sewing School; a Kindergarten; an Adult Men's Bible Class, meeting at first in the Managers' room, with Mr. R. J. Maclennan and Mr. R. G. Hunter as President and Secretary respectively, and providing most interesting courses of lectures; and innumerable minor organizations in connection with the Sunday Schools,—the "Wide-

awakes" girls' group under Miss King, the "Pathfinders" under Mr. Harold Wookey; the "Cheerful Wigglers" under Miss McRoberts, and a host of others! The impression to be gathered is that of a congregation setting out to do all possible to fight the difficulties of its "downtown" situation and to keep hold upon its young people. Workers are lost, but their places are taken by others. Mr. Justice Maclennan is removed to Ottawa; Managers like Dr. Thorburn and Mr. A. A. McMichael are taken by death; new Elders are added in the persons of Professor J. D. Robertson, Mr. Angus MacMurchy, Mr. John King (father of the present Prime Minister of Canada), and Dr. Embree; and, in general, the atmosphere of the congregation is one of hope and zeal.

But to the mind of the young Minister the principal problem was to be found in the situation and character of the Church building. At a meeting of Kirk Session on 17th September, 1906, he "expressed himself strongly in favour of selling the land upon which the present Church building and Manse are erected, as soon as an adequate price could be obtained therefor", and of re-building in some other part of the city. The Session agreed with him entirely. But on the matter being placed before a joint meeting of Session and Managers in December, the removal of the Church was rejected in favour of the proposal,—favoured by Mr. Brown, whose tastes had been formed by his cathedral experience in Edinburgh,—to remodel the interior of the Church so as to provide a chancel and a central aisle. The Congregational Meeting, held in January, 1907, approved of the suggestions—(1) that the structural changes should be made, these involving the provision of a new organ, and other improvements; and (2) that the Nelson Street Institute should be sold, and the work of the congregation be consolidated in a new Institute to be built on the Manse lot. Mr. James Strachan opposed the abandoning of the Nelson Street premises, but was overruled in the matter, finding no seconder to his amendment.

This decision reached, the congregation settled down to its task. Financially, conditions were favourable. In-

deed, throughout the years of Mr. Brown's ministry "money difficulties" were at a minimum, and, though complaint is heard of inadequate support of the "Schemes of the Church", the local requirements of St. Andrew's never failed to be met. The mortgage indebtedness on the Church stood in 1906 at only 7,000 dollars, and that on the Institute at less than 3,000 dollars. The congregation may almost be said to have been ready, therefore, for some new effort. The Board of Management was increased from the constitutional "maximum of twelve" to eighteen members, and, thus strengthened, set to work vigorously to finance the operations, "Major Michie" being singled out in the Report for 1907 for special thanks on account of "his personal efforts in obtaining subscriptions to the reconstruction fund". The result was that, in accordance with plans prepared by Mr. S. G. Curry as architect, the work was completed in time for a re-opening on 1st December, 1907.

The operations had involved considerable dislocation of the Church services. At first these were held in the hall of the Institute. But by September, 1907, the hall had become inadequate, and the Alexandra Theatre was requisitioned. This was given free of charge by the trustees and was much appreciated. The Sunday School made shift in the Church, and other organizations met as they could, about the Church and Institute or in private houses. But at last the work was finished. It had cost upwards of 34,000 dollars, a third of the amount being for the new organ built in the chancel by the Casavant brothers. This was linked electrically with the existing gallery organ, so as to provide in St. Andrew's an arrangement seldom found elsewhere, two complete four-manual organs being operated, together or singly, from one console.

Sunday, 1st December, 1907, saw the re-opening service, the preachers at Morning and Evening Service respectively being the Very Rev. Robert Campbell, Moderator of General Assembly, and the Very Rev. Principal Gordon, of Queen's. The celebration was extended also to the following Sunday, when Professor Ballantyne, al-

ways a devoted friend of the congregation, and the Rev. Dr. Kennedy preached the sermons. Associated with the event was the dedication of Memorial Windows to the late Rev. D. J. Macdonnell and his wife. This was done at a service on Monday, 2nd December, when many thronged to St. Andrew's to pay tribute of respect to two of God's saints.

Altogether the congregation was amply satisfied with the improvements which had been made, and looked forward with confidence to the future. The Kirk Session reported to the Annual Meeting in January, 1908, that:—

> "What has been done meets, practically without exception, the heartiest approval of every member and adherent of the Church. The large increase in the attendance at the services, morning and evening, is evidence that the changes and the services are more attractive, and that the purpose behind our policy is being fulfilled. . . We take this opportunity to thank Mr. Langmuir, Chairman of the Joint Committee, and his colleagues for the despatch with which they carried out the work that the congregation entrusted to them, and which has made St. Andrew's Church one of the most beautiful and attractive Presbyterian Churches in Canada."

The new organ was a source of delight. Its efficiency was increased by the addition of a chime of bells which Dr. Anderson built into it as a memorial to his father, and the Sunday evening recitals which he inaugurated at this time became a popular feature.

Another interesting change is seen in the "gowning" of the Choir and re-arrangement of the Order of Service. In October, 1907, Mr. Brown reported to the Kirk Session that

> "after conference with members of the Choir, it had been decided that the gowns to be worn by members of the Choir should be black, to be relieved by white blouses to be worn by the ladies and white vests by the gentlemen, and that the ladies should wear caps; that a sufficient number of gowns had been ordered

SOUTH WALL OF THE CHURCH BEFORE AND AFTER RECONSTRUCTION

from Mr. Harcourt, the merchant tailor, and Mr. Muir, one of our members, had kindly volunteered to provide the caps for the ladies."

This was an innovation of more than local significance, since it has been followed by practically every Presbyterian congregation in Canada. St. Andrew's may well be proud to have shown the way, once again, to the whole Church. In Dr. Barclay's day it had organized a Choir and contended successfully for the introduction of organ music. Now, after many years, it clothed the Choir in a seemly uniform, removing from the eyes of the worshippers for ever the distracting spectacle of many-coloured hats and dresses! There can be no doubt that the absence of a uniform dress in its Choirs has detracted considerably from the dignity and impressiveness of the worship of the Presbyterian Church. Nothing disappoints our people more, when they worship in Scotland, where the old practice still obtains, than to see a number of singers enter in "street clothes" to take part in the service. After all, there is no less reason for "gowning" the Choir than for "gowning" the Minister. In either case it is a praiseworthy effort to give to the act of worship a solemnity and decorum befitting a great occasion. If St. Andrew's had done no more than this one service for Presbyterian worship, it would still be entitled to rank high among the progressive congregations of the Church.

Opportunity was taken at the same time to re-cast the Order of Divine Service and make certain changes in conformity with the new aspect of the Church. Thus the Minister conducted Service from the Stall, or Prayer-Desk, which had been provided, using the pulpit for the delivery of the sermon alone, while the Choir sang a responsive Amen at the close of Prayers. By 1912 the Processional and Recessional hymns were added. In general, the new Order of Service, adapted by Mr. Brown from that to which he had been accustomed in St. Giles', Edinburgh, followed the lines with which the congregation is still familiar. It has resulted in a Public Worship by which all who ever take part in it are favourably and deep-

ly impressed, and to-day the service in St. Andrew's is regarded as a model by very many other congregations.

Amidst all this change and new interest the customary work of the congregation was carried on with unabated zeal. We hear of its encouragement given at the formation of the Presbyterian Church in the district of Rosedale,—though it cost St. Andrew's the loss of Mr. James Strachan, for years one of its devoted workers, who with his family removed to the new congregation; while in every movement sponsored by the Presbyterian Church throughout those years St. Andrew's played a suitable part. The financial affairs of the congregation were uniformly satisfactory, an increasing expenditure being met each year by an increased income. In 1908 the Girls' Own Club, under Miss M. E. Douglas, Miss Helen McMurrich, Miss C. McArthur and others acquired "Holiday House", that fine property on Lake Simcoe where for years the congregation has been able to send so many mothers and children for rest and fresh air. The girls reported enthusiastically:—

> "Our long-talked-of and much-desired Holiday House is now a reality. The Club raised 800 dollars, which they were able to pay on the property. Mr. Angus McMurchy and Mr. Hamilton Cassels voluntarily undertook to help us in our undertaking, and we were deeply gratified to receive from them the sum of 1,000 dollars,—not only for their generous assistance, but for the assurance thus given to us of the interest taken by the people of St. Andrew's in the Club and its aims. We can now report that the House is paid for, and we hope, through the Club itself, to level the grounds, fence the property, and add some necessaries to the furnishings. The planning of the house—a gift from Mr. Curry—has proved entirely satisfactory."

In 1908 the Minister became ill, and for seven months was absent from duty. Returning in February of the following year he resumed his work with accustomed vigour. A new Assistant was engaged in the person of the Rev. R. J. Macdonald, the previous Assistant, Rev. J. M. Mac-

donald, having been appointed to the charge of Waterdown. A Mid-day Service was inaugurated, but appears to have been poorly attended. A further innovation was made in connection with the Communion Service, the Common Cup being replaced by the Individual Cup. Reference is also made in the records of the time to the strengthening of the Kirk Session by the election of additional Elders, and by the return of Mr. Justice Maclennan, who on retiring from the Supreme Court resumed his residence in Toronto. Unfortunately, however, the same year saw the resignation, by reason of continued ill-health, of the much-respected Clerk of Session, Mr. A. F. Maclean. He had been clerk for almost twenty years, attending to his many duties with exemplary care and tactfulness. His well-kept Minute Books might serve as a model for all Session Clerks, while his readiness to perform the numberless offices required of him had earned him the love and gratitude of all associated with him. St. Andrew's, indeed, has been more than fortunate in its office-bearers. It may be more accurate to say that it has chosen them with rare skill and insight. Mr. Maclean, who remained in the congregation, was succeeded in office by our present Clerk, Mr. F. C. Tisdell, in whom the Kirk Session and the people found another treasure.

Still further losses by death and by removal of residence occurred in the following years. In 1910 Col. John I. Davidson passed away. He had been connected with the Church since 1874, and from 1891 till 1897 had been Chairman of Managers. Dr. Andrew Smith, D. F. Tolchard, Rev. A. R. Gregory and others were taken not long afterwards, and in January, 1912, the same release came to the faithful Clerk, A. F. Maclean. Yet the work did not halt. Through the years 1910-1912 the many organizations flourished and developed. The old Manse, by this time untenanted, was renovated and equipped as a Church House. The Women's Association set its finances on a securer basis by adopting its "Blue Envelope" system of contribution. The Hospital Circle, organized in 1905, carried on its works of charity, raising funds from 1907 onward by those Annual Luncheons which for years

were so popular. It is interesting to read the familiar names of some of the ladies who carried on this and other work: Mrs. Miller Lash, Mrs. T. J. Clark, Mrs. D. S. Barclay, Mrs. Ralph King, Miss Ethelwyn Walker, Miss Beatrice Garrow, and many others, including the Minister's wife,—for Mr. Brown in 1909 had married the only daughter of Senator (afterwards Sir) Lyman Melvin Jones, a member of the congregation, thus earning the distinction of being the only Minister of St. Andrew's to be married in St. Andrew's Church.

The men's organizations and the various activities associated with the Institute also show signs of continued prosperity. Only the Night School languishes, and there are sufficient reasons unconnected with the zeal of the congregation to account for the decline. Indeed, the Managers in their annual reports never weary of pointing to the success of the congregation, financially and otherwise, as an evidence of the wisdom of retaining the "downtown" location and re-constructing the interior of the Church. Two interesting features of 1911 are, each in its way, typical of the loyalty and enterprise of the congregation. One is the "Mitchell Legacy". Miss Isabella Mitchell, sister of a deceased Elder and Manager, Mr. Wm. Mitchell, left at her own death a sum of 12,500 dollars to be divided equally between the Church and the Institute. By this most welcome and generous gift the balance of the Institute mortgage was paid and the handsome sum of 4,566 dollars set apart for the future work. The Church portion of the legacy was applied to assist in defraying the cost of the renovations, which, though considerable, was almost completely met by the end of 1911. The second item of peculiar interest is the inauguration by the Women's Association of the Business Girls' Club. The Church House was equipped with luncheon and rest rooms, the cost being defrayed with the help of the Kirk Session, which collected special contributions from members of the congregation. The moving spirit in this enterprise, for which Mrs. A. J. Robertson, then Women's Association President, and her fellow-members worked enthusiastically, was the Deaconess, Miss Wylie. Her work

revealed to her the need of such a club in the district, occupied as it was, and is, by large business establishments. It was the day before the advent of the Cafeteria, and at St. Andrew's Business Girls' Club a wholesome meal could be obtained for a few cents, and a girl could rest, read, or enjoy a little music at the luncheon hour. In addition the club made an experiment with monthly meetings in the evenings, but had to abandon these, as many of the girls lived far away from the Church. The daily lunch continued to be popular, nevertheless, both with the business girls and with the ladies of the congregation, who served the food. At the height of its usefulness the lunch room catered to upwards of 200 girls daily. Years were to pass before it should be forced to close its doors, having outlived its usefulness. In 1928 Mrs. H. J. Reeve wrote a short account of the history of the club, which was under the management at that time of Miss B. Caldecott. That one-page history was the valedictory on a splendid enterprise:—

> "The contents of the various rooms"—so the account concludes—"have been donated to other churches and associations sorely in need of furniture, books and dishes, and we hope they will find the same joy in possessing them as the Women's Association of St. Andrew's Church have found in being able to give a helping hand to others."

Another major enterprise of the congregation during Mr. Brown's ministry falls, however, to be recorded. The Annual Meeting of the congregation in January, 1907, had approved not only of the reconstruction of the interior of the Church but of the proposal to sell the Nelson Street Institute, and centralize the social work in a new Institute to be built on the Manse property beside the Church. This project had not been lost sight of during the busy years which followed. On the contrary, the need for such a building was felt acutely. But it was deemed wise to pay one debt before incurring another. In the meantime every effort was made to render the old Institute fit for further service. It was damaged by fire in 1907 to the extent of

some 2,000 dollars, and the sum paid in compensation by the insurance company was largely expended on restoring the building. In 1908 a Special Committee consisting of the Minister, and Messrs. J. B. Kay, S. G. Curry as architect, and W. A. Craick, visited several centres in the United States "for the purpose of securing all possible information bearing on Church Institutional Work as carried on in the larger centres of population". The result was a comprehensive report on visits to New York, Rochester and Philadelphia, with some remarks on two or three buildings newly erected in Toronto, the report (which is printed in the Year Book for 1909) concluding with a series of recommendations.

The matter was allowed to rest through the years 1910 and 1911 on the ground that it was wise to see what were the plans of the Canadian Pacific Railway, which was acquiring extensive property to the west of the Church. It was thought that the railway operations might alter the character of the neighbourhood very drastically. By the end of 1911 a decision was reached. In that year 18,000 dollars was offered for the Nelson Street property by Mr. Whitley, Chairman of the Committee of Builders' Labourers. The offer was received on 25th October, but was not accepted until it should be seen whether a public auction of the building would bring forth a higher bidder. That hope not being realized, the sale was made, but on the understanding that the Church should continue its occupancy of the premises till December, 1912.

Accordingly, in June, 1912, building operations commenced, the expectation being that they would be completed in March of the following year. The plans were drawn by Mr. S. G. Curry, and for the financing of the undertaking the congregation sought and obtained from the Presbytery permission to mortgage the Church property for 50,000 dollars. The estimated cost was ten thousand dollars more. At the same time an experiment was authorized for 1913. Contributions, it was arranged, should be pooled in the hands of one treasurer. To the "Schemes of the Church" should be given "25 per cent. of all receipts during the year up to 20,000 dollars, and 50

per cent. of all over 20,000 dollars, the other 50 per cent. to be applied to paying off debt on Church and Institute". The plan was abandoned after trial, as it left an inadequate sum for local maintenance.

The corner-stone of the Institute was laid on 9th November, 1912, by His Honour Sir John Gibson, Lieutenant-Governor of Ontario, and the building was completed on 10th October, 1913. Dedication services were not held, however, till 9th November, when Dr. Herridge, of St. Andrew's, Ottawa, and Dr. A. S. Grant officiated with the Minister. Thereafter a reception was held, and the people inspected their fine new premises with much satisfaction. Already most of the organizations had been transferred to their new quarters and were experiencing, after the dislocation of their work, the relief which a sailor feels on reaching port after a storm. The new Institute met all their requirements and was, indeed, admirably designed and equipped. Since that day other and finer suites of halls have been erected by congregations in the city in accordance with new ideas on Church work. But in 1913 St. Andrew's Institute feared no comparison with others, and the congregation felt that the 64,000 dollars which it cost them was money well spent.

Unfortunately many who were interested in the work did not live to see its completion. Dr. Thorburn, Dr. Archibald MacMurchy, Toronto's most distinguished schoolmaster, Mrs. Z. A. Lash, Mrs. Geo. Bell, Senr., Mr. Flett, Mr. R. A. Smith and other members and interested friends of the congregation passed away in 1912. But the young life of the district surged none the less through the numerous clubs and societies housed in the Institute. The Rev. R. J. Macdonald had been succeeded as Assistant and supervisor of the Institute by the Rev. Hugh Munroe, B.A.; the Rev. J. A. Millar and others were doing Social Work for the congregation; two Sunday Schools were being conducted, one in the morning and the other in the afternoon, with Mr. Alex. Rose and Mr. R. G. Hunter as superintendents; and, in general, the Institute hummed like some human hive.

Then came the Great War in August, 1914, and the cloud of sorrow and anxiety descended upon St. Andrew's as upon all the churches. The work of the Church was not reduced. Rather it was increased. The Kirk Session reported on the year that—

> "Notwithstanding the financial depression, the unrest, and uncertainty caused by the terrible war in which our country is engaged. . . the givings of our people and the activities of our congregation have not been lessened."

The Men's Association was reorganized with Messrs. Rapple, Walker, E. H. Gunther and H. S. Tolchard as office-bearers, and throughout a winter session studied war problems. The Women's Association took up war work, a branch of the Women's Patriotic League was formed,—later a Soldiers' Club took shape, so that many a lad found quiet and healthy amusement in the Institute, —and, in short, the Church did all possible to make burdens lighter for those who came within its reach.

Thus 1914 passed and 1915, busy years, yet uneventful,—the one supreme interest of the war dwarfing all else,—Managers and Session still guiding the affairs of the congregation successfully, but mechanically, because the heart of everyone was far away in the camps and on the battle line. For St. Andrew's had already sent its contingent of young men. In 1915 its Service Roll contained the names of 84 men and women. Even the young Troop of Boy Scouts had sent a signaller with the famous First Canadian Contingent, and reports having a trumpeter embarking with the Second. The Church's own Regiment, the 48th Highlanders, had marched away on the "long, long trail" which only too many in its ranks were never to retrace, earning for themselves and the regiment an imperishable glory, but laying life down in the earning of it. Senior officers like Col. D. M. Robertson and Col. J. F. Michie were preoccupied with organizing; most of the doctors in the congregation were on military service; young men were hardly to be found after the first year of war; and, in general, St. Andrew's, though busy, had the

MINISTERING WOMEN

sense of merely marking time till peace should come again, and all clouds roll by.

Meanwhile death was busy at home as well as abroad. Mr. Langmuir died,—he who had been Chairman of the Managers and a pillar of strength to Minister and people alike for so many years. The Church seemed altogether different without him. Others followed him in the same year, 1915,—Miss Isabel King, sister of the present Prime Minister and a devoted daughter of St. Andrew's; Mrs. W. B. Rogers, another staunch suporter; Mr. Justice Maclennan, the father of the Kirk Session in wisdom and experience, and almost to be called its tacitly appointed leader; and Miss Sutherland, who for thirty-five years had taken a forward place in women's work and was one of the props of the congregation. When it is added that the Minister's health was a matter of anxiety to his friends and family in the same year, during the early part of which he was compelled to be absent, the decision to which he came is not surprising. In May, 1915, he intimated his intention to resign his charge. His resignation was accepted, the Kirk Session in a formal resolution testifying to its deep regret in doing so, and to its sincere appreciation of his

> "pastorate of nine years, enriched by cherished experiences and fruitful in larger opportunities . . . his high standard of personal character, his loyalty to the forms and service of the Church, his declaration of a free Gospel, and the consoling power of his ministrations in the house of mourning."

Mr. Crawford Brown remained a member of the congregation in which he had laboured so successfully, and continued to render good service in the Church and community. As Chaplain to the 48th Highlanders, Chairman of the House of Industry, President of the British Settlement Society, and counsellor in other societies and enterprises, his days were fully occupied. Sundays were spent, generally, in doing duty for the Ministers of small charges. When in the early summer of 1929, in the course of a visit to Great Britain in connection with the

work of the British Settlement Society, he was overtaken by a fatal illness, St. Andrew's felt that it had suffered infinite loss. He came home to die, and he died among his own people; and rich and poor, gathering about his grave, felt that a gracious personality had passed out of their lives, leaving only a memory behind, but an inspiring memory. No better tribute to him has been heard than that overheard by the writer on the day of his burial—"He was a loveable big fellow." Some of us are reconciled to our change, when it shall come, by the thought that that "loveable big fellow" will welcome us in the old manner, saying little, but gathering us to his heart.

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## CHAPTER VIII.

### 1915-1920.

During the illness of Mr. Crawford Brown the Rev. Dr. James Murray acted as Interim-moderator of Session, while Dr. Thomas Eakin and others conducted services and attended to the pastoral work of the congregation. The resignation of Mr. Brown was considered at a Congregational Meeting on Wednesday, 19th May. Some of those present were anxious to proceed straightway with the calling of a successor, but were reminded that such a step could not be taken unless at a meeting called specially for that purpose. The meeting on the 19th had been summoned partly to consider the resignation and partly to elect new elders, the ranks of the Kirk Session having been depleted by the retirement of Mr. Justice Middleton, Mr. Hamilton Cassels, Mr. S. R. Hart, and Mr. Alex. Rose. Accordingly, a second Congregational Meeting was held on 9th June for the express purpose of "moderating in a call to a minister."

The first act of this meeting, nevertheless, was to pass certain very interesting resolutions, excerpts from which may well be reproduced here. The first related to the retired Minister of the congregation, and was sponsored by Rev. Dr. Robertson and Col. John F. Michie.

> "St. Andrew's Church was Mr. Brown's first pastoral charge, and to it he has given some of the best years of his life. It is unusual for a licentiate of the Presbyterian Church to begin his career as the minister of a down-town parish in a large city, where the practical problems are complex and difficult, and the pulpit duty exacting; but he largely overcame these conditions by his zeal and earnestness, and with weekly help in preaching. Mr. Brown brought to his work in the pulpit all the energy of sincere conviction and a deep religious nature. . . . He early made his influence felt as a man who desired seemli-

> ness and reverence in Public Worship. This was manifest in his tireless exertions to adapt the Church building more perfectly to the requirements of the service as conducted by him. . . . In the erection of the new Institute Building contiguous to the Church and the reorganization and expansion of its many useful religious and social activities, Mr. Brown bore an honourable part. . . . Mr. Brown's high character and proved devotion to the work of the Christian Ministry give us the assurance that he will continue to serve the Church in the future, as in the past, with purposeful endeavour and a pure heart. In this St. Andrew's wishes him 'God speed'."

A second resolution presented by the late Mr. Justice H. M. Mowat and Mr. E. A. Maclaurin, had reference to the loss of Mr. J. W. Langmuir.

> "For twenty-seven years a member of the Board and for eighteen years its Chairman, he took an intense interest in his Church work, and the congregation benefitted by the sound judgment and efficiency which characterized his life, and which brought him that prominence in the financial world and in the public service of the country to which he attained. He was trusted and admired by the several ministers and by his fellow-members of the Church, and his going has brought a profound sense of loss. . . . He was a fine type of Scottish gentleman, and anyone who knew him and worked with him felt the better for his influence and example."

Further resolutions were presented by Mr. E. R. Greig in reference to the death of Miss Isabel King and Mrs. W. B. Rogers, two supremely valued workers of the congregation. It is recorded of Miss King that for many years she was

> "a member of the Church and a devoted and earnest worker in the Institute, where by her tact, magnetism, and sympathy she endeared herself to all who came within her influence. Her quiet, unostentatious Christian life, in which she denied self and worked for the welfare of others, will not be forgotten

by those who knew her, and her work will be an inspiration to them to follow in her footsteps."

Of Mrs. W. B. Rogers it is recorded that she was for many years

> "a member of the Choir. In all works organized by St. Andrew's for the benefit and help of those who came within its influence, Mrs. Rogers was ever ready to do her part, and by her kindly disposition and thoughtfulness endeared herself to all."

So pass these good Christians out of the life of the Church Visible. St. Andrew's has been rich in them; and if this short history can recall the thought and inspiration of them to those who are "carrying on" to-day, it will have served its chief purpose.

To the loss of that veteran, Mr. Justice Maclennan, a most touching reference was made at this meeting by Mr. Maclaurin, and the resolution prepared at the suggestion of Col. Michie and presented later may be included here.

> "The congregation of St. Andrew's Church, Toronto, . . . heard with deep sorrow of the death this day of the Hon. Mr. Justice Maclennan. . . . Judge Maclennan has been for nearly forty years a member of the Kirk Session, having been elected to that office in the year 1876. During this long period he has always taken an active part in all that concerned the welfare, both spiritual and temporal, of the congregation, and has at all times freely spent himself in promoting its interests. By his courtesy and sympathetic gentleness he has endeared himself to the congregation; by his wise counsel he has guided it safely through circumstances of difficulty; and by his faithful and consistent Christian life, and by his regular attendance upon the public services of the Sanctuary, and by his large and generous use of his financial means, he has been a perpetual and stimulating example to his fellow members. His wider outlook and active participation in the affairs of the Church at large have also been inspiring, and have not only broadened the horizon of the congregation,

but have added distinction to the fame of St. Andrew's throughout the Dominion."

The primary business of the Congregational Meeting was soon dispatched. It was agreed that a call should be addressed to the Rev. Thomas Eakin,—the special preacher associated with Mr. Crawford Brown,—and Col. Michie, Mr. R. H. Cowley, and Mr. W. B. Rogers were named as commissioners to prosecute the call before the Presbytery of Toronto. The issue of the matter was that on Tuesday, 5th October, 1915, Dr. Eakin was inducted as Minister of St. Andrew's.

He embarked upon a peculiarly difficult task. Of the disquieting elements in Church life in 1915 the War was, of course, the chief. The young life of St. Andrew's was drained increasingly year by year into the marshes of Flanders. In 1915 the Roll of Service displayed at the Church door contained 84 names. By 1916 it was a Roll of Honour and Remembrance with the names of four dead upon it. In 1917, there were 137 men of St. Andrew's serving, though the Communion Roll of the congregation stood at only 612, while in 1918 the number had mounted to 166, the Communion Roll being then depleted to 581. By that time the dead had increased in number to nineteen whose names are here set down. In 1920 a Memorial Tablet was placed in the Church to commemorate them. The inscription reads thus:—

"THESE ARE THE MEN FROM ST. ANDREW'S CHURCH WHO GAVE THEIR LIVES IN THE GREAT WAR, 1914-1919.

Pte. George Greig Mowat, Infantry, 28 Oct., 1915.
Lieut. John Murray Skeaff, Infantry, 24 Jan., 1916.
Lieut. Howard Primrose, Infantry, 26 May, 1916.
Lieut. John Ure Garrow, Infantry, 12 Sept., 1916.
Major Alex. Miln, Infantry, 18 Nov., 1916.
Pte. Joseph Hope Walker, Infantry, 9 Apr., 1917.
Pte. James Low, Infantry, 1 May, 1917.
Capt. Edward Gordon Hanlan, Flying, 9 Aug., 1917.
Pte. Harold Dickson Duff, Infantry, 18 Sept., 1917.
Lieut. Roderick Ward Maclennan, Flying, 23 Dec., 1917.

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Capt. Alan Pratt Maclean, Flying, 18 Mar., 1918.
Lieut. Walter Howard Curry, Infantry, 27 Aug., 1918.
Lieut. Ronald Walter Lewinton, Infantry, 27 Aug., 1918.
Capt. B. M. Loudon, Infantry, 1 Sept., 1918.
Pte. John McCleery, Infantry, 27 Sept., 1918.
Pte. Stuart Lowrie, Infantry, 12 Oct., 1918.
Major John Kay, Infantry, 15 Dec., 1918.
Pte. Frank Dudley Hall, Infantry, 9 Feb., 1919.
Lieut. Robert B. Sinclair, Flying, 22 Mar., 1919."

It was not only the men of the congregation who were serving in these years. We read the names of several women,—Nursing Sisters Bessie MacMurchy, Katherine Crichton, Helen M. Drummond, Helen McMurrich, and Edith Rogers. It was impossible for the congregation to feel otherwise than unsettled under these circumstances, and the amazing thing is that it was able to accomplish the work which it did actually overtake.

A wonderful "War work" was, in fact, done. It meant the diversion of the energy of most of the Clubs and Societies associated with the Church. In one way the experience did not help these Societies: being diverted for so long from their proper course, they found themselves, when the War interest was past, disinclined to resume their old activities. The result was inevitable. The close of the War saw the decline of the Institutional work. The character of the neighbourhood had changed drastically. Population had increasingly flowed out of the parish, leaving it to sheds and warehouses. New experiences had brought new interests to many of those who hitherto had made the Institute their headquarters. In general, the old order was changing, and the transition period bristled with difficulties and disappointments for those whose hearts were in the work of St. Andrew's.

Yet it must not be supposed that either the congregation or its activities showed sudden and marked signs of the altered conditions. On the contrary, the brilliant preaching of the new, but well-known, Minister kept the Church services among the most appealing and satisfying in the city. Dr. Eakin never failed to attract and hold

large audiences; so that to the casual observer the Church seemed unaffected by the War. The work of the various societies also received a considerable impetus through the zeal and efficiency of the Rev. Andrew S. Grant, M.D., of Yukon fame, who gave his services during these years to the Institute. We hear of the Girls' Own Club reaching its "peak" of membership, the Business Girls' Lunch Club has over 200 daily in attendance; Mr. Wookey and Mr. A. S. Verral have a "Kitchener Club" absorbing the energies of boys, both senior and junior; the Deaconess reports that there is no distress during these War years because employment is easily obtained; the Women's Association and Women's Missionary Society are well attended, prosperous, and busy; and in general there is about the congregation that appearance of industry peculiar to those who are reminding themselves daily that they must "keep the home fires burning", till others shall come back to tend them.

We read also of parting gifts from those who have had to lay down life's burden. Legacies are received from Mr. James Goodall, Mr. D. S. Keith, Dr. D. Clark, and the beloved and faithful worker Miss Sutherland, most of which are applied to the reduction of the debt on the Institute, but part of Miss Sutherland's special bequest to the Women's Association being applied to the purchase of the piano still in use at the meetings. Others taken by death include some of the best known members of the congregation,—Mr. John King, father of the present Prime Minister, and for more than eleven years a much valued and beloved member of Kirk Session; Professor John Fletcher; Mr. W. B. Rogers; Mr. John Ross Robertson, "the friend of Sick Children"; Professor J. D. Robertson; Dr. Strachan; Mr. J. M. Alexander; and Sir Lyman M. Jones, father-in-law of Mr. Crawford Brown.

In 1917 the shortage of fuel in the country necessitated the closing of the Institute. It was a very great pity, since, as Dr. Grant could report, there were some 400 people coming and going about it, and deriving from it benefit of one kind or another. Separate heating was provided for the old Manse, or Church House, and an

attempt was made to carry on there until conditions should improve. But the difficulties were great. The Women's Association under the presidency in 1918 of Mrs. Robt. Ross, and the Missionary Auxiliary headed by Mrs. R. J. Maclennan, were compelled to meet in the houses of members. Sunday Schools were closed altogether for some months, partly on account of the fuel famine and partly because of the terrible Spanish Influenza which swept Canada as well as Europe in the closing year of the War. One outcome was the amalgamation of the Morning and Afternoon Schools in 1919, the former having suffered so badly as to make its separate existence no longer possible. Other organizations such as the Hospital Circle of which Mrs. Lash was in charge, and the Women's Patriotic League under Mrs. McMichael, met as they could and contrived to continue their good service. But on the whole St. Andrew's, like the other congregations, found its social endeavours sadly hampered.

Dr. Eakin himself went overseas in December, 1918, in connection with the Canadian Y.M.C.A., to assume a position in the "Khaki University" by which an attempt was being made to equip soldiers for the return to civil life. Professor Ballantyne acted in his absence as Moderator of Session, and the Rev. A. Wylie Mahon, B.D., who had retired to Toronto from his charge at St. Andrew's, New Brunswick, undertook the pastoral work of the congregation, entering thus upon a service, destined to last for eleven years, in which he endeared himself to every man, woman, and child in the congregation. It would be impossible, indeed, to overrate Mr. Mahon's work during these trying post-war years. It is not too much to say that, in the absence of the Minister and during the subsequent vacancy he held St. Andrew's together. His gentle and affectionate nature and his untiring energy meant more to the congregation than any member of it realized at the time. He developed the series of Bible Classes, for adults, young men, and young women, which are still active, and in his "St. Andrew's Club" he drew together all classes and ages in the happiest fellowship. The winter

of 1919 saw the fuel difficulties overcome and the Institute re-opened, and Mr. Mahon succeeded in cultivating by that time a very real congregational life. It is even noted that he had an effect upon the attendance at Sunday School, because the pupils could no longer be absent with impunity seeing that their fathers and mothers were at hand in the Bible Class in Sunday School hours!

Meanwhile two important movements were afoot in St. Andrew's, one of a general and the other of a local nature. In 1918 the Presbyterian Church in Canada inaugurated its Forward Movement, seeking to counteract the effects of the War by raising a fund wherewith to prosecute church work with renewed vigour. St. Andrew's aimed at providing 30,000 dollars for this fund, to the raising of which Major Norman S. Macdonnell, youngest son of the Rev. D. J. Macdonnell, applied himself with admirable enthusiasm. The entire congregation was canvassed, and all the societies interested. The Business Girls' Club out of its slender profits contributed $100, while the Women's Missionary Auxiliary and other organizations lent the weight of their support. As a result close upon $26,000 was subscribed for the Forward Movement Fund, and St. Andrew's was able to take its place among the most generous of the Presbyterian congregations.

Almost at the same time the remaining debt on the Church and Institute was paid. It amounted to some $40,000. The feeling grew that to discharge this obligation would be the best kind of thanksgiving for the return of the young men who had lived through the horrors of the War. It would give them premises, free of encumbrances, in which they could enjoy all the amenities of peace and of Church life. Accordingly a "Recognition and Memorial Fund" was inaugurated. The moving spirits in the enterprise were Col. John F. Michie, Treasurer to the Board of Managers, and Mr. W. A. Mackenzie, now recognized as the almost "hereditary head" of the Men's Association. In a campaign of a few days' duration in 1919, organized by Mr. Mackenzie and the men of the Church, no less than $42,000 was collected, and the Church

was placed in the happy position of freedom from all old debts. Some $20,000 of mortgage indebtedness was cleared off in 1919 and the remainder in the following year. It was a magnificent effort, and undoubtedly made possible that advancement of the congregation which has since taken place.

One other disquieting element in the life of the congregation besides the Great War remains to be noticed. It was the Church Union Movement, by which later the Presbyterian body was to be rent asunder.

The movement, which aimed at the fusion of the Presbyterian Church in Canada, the Methodist Church, and the Congregational Church, arose from a suggestion made in 1902, first by the Presbyterian, Principal Patrick of Winnipeg, and later by the Methodist Conference, which went to the length of appointing a Committee to keep the ideal in view and correspond with other Churches. Of the other Protestant Churches in the Dominion the Church of England and the Baptist Church declined for reasons stated to enter into negotiations. This fact in itself affected many Presbyterians, who felt that, if these bodies could not see their way to modify their special testimony to the Christian Faith and Gospel, the Presbyterian Church ought not lightly to allow its distinctive doctrine to be merged in a creed which was sure to be a compromise.

The Presbyterian General Assembly of 1904, however, appointed a "Union Committee," feeling that to decline to explore the situation "would not be courteous to a sister Church". Although there was no expectation at this point that negotiations would result in more than a closer co-operation in Home Mission work between the Churches, the correspondence which was maintained matured into the deliberations of a Joint-Committee of the Churches concerned. By 1908, in spite of manifestations of opposition in the yearly Assemblies of the Presbyterian Church, a "Basis of Union" had been composed. This and the entire proposal were sent down, according to the requirements of the Barrier Act, to the Presbyteries of the Church in 1910. Of the Presbyteries, 50

gave sufficient approval, and the remaining 20 did not. In 1912, therefore, the matter was sent down for the consideration of Kirk Sessions and Congregations.

In St. Andrew's, as it appears, the question was not taken with great seriousness. The members of the congregation, like the Presbyterians generally, pinned their faith to an early resolution of General Assembly not to enter any union without the practically unanimous consent of members of the Church. That "practically unanimous consent" being obviously impossible to obtain, the average Presbyterian did not regard Church Union as a serious issue. Only a few in St. Andrew's voted in 1912, the numbers being—For the Union, 47; Against, 182. The general result was such that the Assembly of 1912 decided to take no immediate action beyond some further conference, which, it was hoped, would issue in greater unanimity. In 1915 the question was again laid before the people, this time with a statement to the effect that action would be taken "on the basis of the votes cast." The issuing of this statement was regarded, and has since been quoted, as sufficient justification for proceeding to Union on even the barest majority favourable to the plan. St. Andrew's, still unwilling to believe in the seriousness of the situation, recorded a poor but unmistakable vote in December, 1915—for, 28; Against,139. The result of the voting throughout the country was, however, in favour of the Union, over 143,000 voting "For", and some 90,000 "Against". On the strength of this expression of opinion, the General Assembly of 1916, convened at Winnipeg, decided "to unite with the Methodist Church of Canada and the Congregational Churches of Canada, to constitute 'The United Church of Canada', on the basis of Union, approved by the General Assembly of 1915, and by the majority of Presbyteries since consulted under the Barrier Act." It was further agreed in this Assembly that, while steps should be taken to secure the necessary legislation, due care should be exercised to conserve the "rights of all congregations that may determine by a majority vote of the communicants not to enter the United Church." To what extent this injunction was

regarded when at length legislation was sought, will be noted later. It is sufficient to record here that, apart from the vote demanded in 1915, the Church Union question was not pressed upon the people during the years of War, —though many deem unpardonable the action of the General Assembly in choosing a War-year in which to bind the Church irrevocably to a disputed course of action.

The opposition which developed came to a head in a Convocation held in St. Andrew's in October, 1916. The Resolution passed at that meeting and reproduced here constitutes the charter of the "Presbyterian Church Association", the organization through which the Presbyterian Church was continued in Canada. The resolution reads:—

> "We, members of the Presbyterian Church in Canada, assembled in St. Andrew's Church, Toronto, while affirming our belief in the spiritual unity of all believers, our cordiality towards our brethren of other communions, and our willingness for all feasible co-operation with them in the interests of the Kingdom of God, express our conviction that the time has not yet arrived for the discontinuance of the Presbyterian Church in Canada. For—
>
> WHEREAS the Union Committee in its first report, and the General Assembly of 1905 in adopting that report, laid down as a condition of organic union 'that a Union of the Churches, to be real and lasting, must carry the consent of the entire membership'; and
>
> WHEREAS the first vote of the people in 1911 was taken on the understanding that the proposed Union must carry the consent of the entire membership; and out of a total membership of 298,916, 113,000 voted in favor of Union and 50,733 against; and
>
> WHEREAS the Assembly of 1912, on receiving that vote, declared it unwise, owing to the extent of the minority, to proceed immediately to Union; and
>
> WHEREAS in the vote of 1915, out of a total membership of 338,322, 113,600 voted in favor of Organic Union and 73,735 voted against; and

WHEREAS according to the foregoing, from 1911 to 1915 the membership of the Presbyterian Church in Canada increased approximately 40,000, the vote for Union increased only 600; while the vote against Union increased 23,000; and

WHEREAS only about one-third of the entire membership has declared itself in favor of the proposed Organic Union; and

WHEREAS the action of the General Assembly at Winnipeg was manifestly untimely and ill-advised; and

WHEREAS the foregoing facts indicate that a case in favor of the proposed Organic Union has not been established;

THEREFORE, in view of these facts, as well as for other reasons, it is hereby resolved that our present duty is to maintain and continue the Presbyterian Church in Canada, and to this duty we solemnly pledge ourselves."

The unsettlement produced by this state of cleavage in the Church was felt in St. Andrew's as in other congregations. Contributions to general objects diminished, while many Presbyterians, unable to bear the atmosphere of controversy, transferred their membership to the Anglican Church. Later developments have thrown the entire episode into a new light; but in 1919 and 1920 the outlook was more than gloomy.

In May, 1920, Queen's University conferred the degree of Doctor of Divinity upon the Minister of St. Andrew's in recognition not only of his celebrity as a preacher, but also of an academic distinction and service extending over many years. The pleasure of the congregation was tempered, however, by the prospect of losing Dr. Eakin, who a month later, accepted the General Assembly's appointment to a Chair in the Theological College of Montreal. It was arranged that, at the end of the summer vacation, he should give such service in the Church as might be compatible with his preparation of himself for the College session. On 22nd November,

thereafter a Congregational Meeting was held, the Rev. W. G. Back presiding in the capacity of Interim-Moderator of Kirk Session, when "it was moved by Mr. R. G. Hector, seconded by Lt.-Col. J. F. Michie, and resolved that a committee composed of the members of the Kirk Session and Board of Managers, with power to add to the committee from the members of the congregation, be appointed to look for a Minister and report to the congregation". This interesting departure from the custom of appointing a Special Committee is in its way a mark of the confidence reposed by the congregation in its office-bearers. The Committee commenced its work. Dr. Eakin departed with the "God speed" of the congregation to his academic labours, retaining meanwhile his own and his family's membership in St. Andrew's; Dr. Herridge of Ottawa was engaged to preach as often as possible; and the Rev. A. Wylie Mahon addressed himself courageously to the task of holding the congregation together during a vacancy which was to last for almost three years.

Dr. Eakin is still in the congregation, being now Principal of Knox College, Toronto. It is for that reason difficult to speak freely of his work for St. Andrew's. But it would be unpardonable to leave out of this history all mention of his success as Minister of the Church. His thoughtful and thought-provoking sermons brought hearers from every part of the city. Especially noteworthy was his influence on the minds of young men and women, who found in him the fresh and inspiring teacher for whom the problems of modern intellectual and spiritual life made them crave. His gift was a power of relating the eternal Christian facts to living thought and interpreting them in terms of modern knowledge, and masses of men and women found in his preaching relief from doubt and a new appreciation and understanding of the Bible. That is his monument, and all the remaining years and work of his life will raise no worthier memorial.

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## CHAPTER IX.

### 1920-1925.

The work of the Rev. A. Wylie Mahon from 1920 till the settlement of the new Minister in May, 1923, was beyond praise. His assiduous visiting among all classes, and particularly his attention to the non-Churchgoers, combined with his personal charm and unaffected friendliness, resulted in a remarkable increase of membership in the congregation. His wife was no less enthusiastic than himself, and it is noteworthy that, when the Kirk Session passed the following Resolution of Thanks to the Assistant, it was moved—the motion being received with more than cordiality—that the name of Mrs. Mahon be included in it.

> "The Session with gratitude and much pleasure hereby records its sincere appreciation of the work accomplished by Mr. Mahon in the several departments under his charge. Especially would it mention his success in increasing the membership during the past year. His persistent devotion to the duties of his office, wherein he has labored hard and with great energy, has been rewarded with wonderful results. The kindliness of his nature not only makes friends, but, by reason of that love which will not let them go, keeps them. This humble expression of our gratitude is, we believe, shared alike by Session and congregation."

He was relieved from preaching. The Rev. Dr. Herridge and a succession of visiting preachers, including in 1921 the Rev. Marshall B. Lang and the Rev. Dr. Norman Maclean of the Church of Scotland, occupied the pulpit. But his attention was fully absorbed by the pastoral work of the congregation, and by the care and re-organization of the institutional work. Into the latter, together with the "House Committee" which he suggested, and which consisted of himself, Mr. R. G. Hunter, and Major Norman

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S. Macdonnell, he threw himself with zeal. Some renovations were carried out by the help of the Women's Association, and the various organizations were enabled to work together not only in harmony but in increased comfort. The affairs of the Institute (the name of which, the Session agreed in 1921, should be changed to "Church House") had been giving some little cause for concern. The trouble was due mainly to lack of co-ordination of the various activities, and the tact and judgment of Mr. Mahon and his committee were invaluable in setting matters right.

Changes were taking place; but none of them represented any diminution in the strength of the congregation. The Girls' Own Club, for example, passed out of existence in 1921, but passed out gloriously, (being absorbed by Mr. Mahon's "St. Andrew's Club", which in 1921 boasted 150 members, and leaving almost $800 of funds to be applied to the upkeep of the "Holiday House," which it had been the means of acquiring). The only "tie" affixed in the transference of these funds was that preference in respect to the use of Holiday House, now vested in the congregation, should be given to members of St. Andrew's Club.

A new "Young Men's Club and Bible Class" was organized under Major Macdonnell and from a humble membership of four or five rose rapidly to over forty. Sunday School reported prosperity in 1921, with Mr. Hunter working for the seventh year as Superintendent and Miss Melita Hector beginning her eighth year in charge of the Primary Department. New elders appear in 1922 in the persons of Maj.-Gen. J. T. Fotheringham, Dr. D. J. Gibb Wishart, Mr. Norman Duffett, M.C., the Rev. P. F. Sinclair, and the Rev. J. A. Stewart, while the following group of Managers have the temporal affairs of the congregation in their hands in the period of vacancy,—Mr. John B. Kay (Chairman); Mr. Geo. Bell (Secretary); Col. J. F. Michie (Treasurer); and Messrs. Gunther, Greig, W. B. Maclean, Lash, McIntosh, Mr. Justice Mowat, Colin Gordon, Ralph King, D. Ernest Wright, J. S. Skeaff, Langdon, R. H. Easson, Donald G.

Bremner, Macdonnell, W. A. Mackenzie, and Arthur McMurrich.

Meanwhile the quest for a Minister went on. Late in 1921 the Presbytery of Toronto, becoming impatient, enquired through the Rev. W. G. Back, the interim-Moderator, as to the progress being made, and was apparently satisfied with the explanation offered. Numerous ministers had been heard; but the eyes of the Committee were turned with greatest expectation overseas, and it was hoped by most to obtain a minister, as in days past, from Scotland. The good offices of the Rev. Dr. George Duncan of the Church of St. Andrew and St. Paul, Montreal,—for some time previously one of the ministers of St. Cuthbert's Parish, Edinburgh,—were enlisted; and, as a result of his enquiries, attention was drawn to two younger ministers of the Church of Scotland,—the Rev. Charles L. Warr, now Minister of St. Giles' Cathedral, then in the West Parish, Greenock, and the Rev. Stuart C. Parker, Minister of the Parish of Belmont, Glasgow. An approach to the latter with a view to his supplying the pulpit of St. Andrew's in the summer of 1922 was successful. Mr. Parker conducted services in the Church during part of June and July, and before returning to Scotland was asked to consider seriously the call to Toronto which the Committee of Session and Managers felt sure would be forthcoming. The call was issued by the congregation at a meeting on 27th September, 1922. The name of Mr. Parker was brought forward by Messrs. R. J. Maclennan, K.C., Col. J. F. Michie, R. H. Cowley, and Colin Gordon, and unanimously acclaimed. Some correspondence ensued thereafter between the Session and Managers and Mr. Parker, the final result of which was that the call was transmitted by the Presbytery of Toronto to the Presbytery of Glasgow, in the assurance that it would be accepted. It was presented to the new Minister by the Presbytery of Glasgow on 29th November, 1922, the occasion being marked by a resolution moved by the Very Rev. Dr. John White of the Barony Church, and was sustained on the understanding that Mr. Parker's removal to Toronto should not take place until the Spring of 1923.

In the interval the life of St. Andrew's flowed on smoothly. Only two shadows fell across the course of the congregation. One is represented by the renewed urgency of the Church Union proposal. In 1922 it seemed to many that the impending opposition was so great that the movement would be halted. By the following year it was evident that Union was to be prosecuted whatever the consequences to the Presbyterian Church. At the annual meeting of St. Andrew's on 17th January, 1923, it was decided that at an early date the congregation must meet and discuss the whole situation in order to determine its future action. Since a cleavage was to come, it was well to know just what the local extent of it would be.

The other shadow upon the congregation's life was thrown by the death of the beloved Deaconess, Miss Esther Georgina Wylie, who will remain to many the pattern of womanly love and Christian service. In June, 1922, she had been released from work for a much needed rest, her place being taken by Miss Caldecott. On July 23rd she entered into the joy of the Lord. Her twenty years of service in the congregation had well earned for her the tribute which Mr. Mahon offered in Church to her memory:—

> "We mourn to-day the passing of one who was very dear to us, one who loved St. Andrew's Church with a great love, and who was loved by the members of that Church, young and old, rich and poor, as few have been. Dear Miss Wylie's last words to me as she was passing away were: 'Give my love to them all'. . . . Everywhere throughout the Church, up-town and down-town, the influence of Miss Wylie's singularly unselfish and Christ-like life was felt. I have received many testimonies of how her loving presence in homes of suffering and in homes of mourning brought comfort, made the day brighter, and the burden lighter. As a devoted Sunday School teacher from her girlhood days, as an ideal Deaconess in St. Andrew's Church for many years, as the beloved leader of her Mothers' Club where many hearts are sad to-day, as the House Mother of the Business Girls' Club on which her whole heart was set, as an

active member of the Women's Association and Missionary Auxiliary, and in many other ways, Miss Wylie left the impress of a great, loving personality. . . . There was little or nothing in the closing hours of her life to suggest the Valley of the Shadow. Surrounded by loved ones whose loving fellowship she enjoyed so much, and sustained by the sweet consciousness of the Master's presence, she looked upon the closing days as the happiest of her life. At evening time it was light. At evening time, when the Church bells were calling worshippers to earthly sanctuaries, she heard the sweet music of the Heavenly call, and entered into the Upper Sanctuary to be forever with the Lord and with the loved ones who had gone before, who had washed their robes and made them white in the Blood of the Lamb.

May the blessed influence of this great, loving personality be deeply felt in our hearts to-day, that we may strive to make something better of life, that we may be made meet for the Master's use, and meet for the inheritance of the saints in light."

Mr. J. W. Bengough wove these beautiful lines around the last message of Miss Wylie to the congregation: "Give my love to them all":—

"So with this tender word she passed away,
While mellow voices of the Sabbath Bells
Summoned the evening worshippers to pray,
And twilight fell upon the pensive day.

The world was fair with glorious summer green,
And mild blue skies, and chirp of happy birds;
But fairer far the blissful heavenly scene
When, welcomed by her Lord, she entered in.

Twilight and evening bell, and one clear call,—
She closed her eyes, and gently fell asleep:
To rich and poor who mourned her, great and small,
This was her message—'Give my love to all'.

Thus sweetly closed her life of toil and love,
And she who prized the House of God below,
And in the service of her Master strove,
Now rests forever in the Church above."

The new Minister arrived in Toronto on the evening of 4th May, 1923, one hour before the time set for his induction. His arrival had been delayed by ice conditions at sea; so that the congregation was assembling for the service at the moment when, with his family, the Minister to be inducted was disembarking at the railway station! It was a close finish to so long a journey.

The Presbytery had prepared a most beautiful and imposing Order of Service for the occasion, the devotions being conducted by the Moderator of Presbytery and others, the sermon preached by Rev. J. B. Paulin, and the Minister presented by Professor Wm. Manson, now of New College, Edinburgh. An atmosphere of happiness and enthusiasm prevailed, and, despite the lowering cloud of ecclesiastical controversy, the congregation looked forward to prosperous times.

On Sunday, 6th May, Mr. Parker entered upon his duties. A Manse had been purchased by the Managers at a cost of $15,000 which in the succeeding years was completely paid, and the close of the summer saw the Minister and his family comfortably settled. The membership, which Mr. Mahon had already augmented, continued to increase. In October the Minister published the first number of a small monthly magazine which has continued to be a feature of the congregational life; a Publications Fund was established for the purpose of supplying free all literature connected with Presbyterian Church life,—a fund which has never yet known a deficit; a new House Committee was appointed, consisting of Mr. Mahon, with Messrs. Geo. Sedgewick, A. S. Verral, W. A. Mackenzie, D. D. Calvin, R. G. Hunter, N. S. Macdonnell, and H. W. Macdonnell; and the work of the Church House, though somewhat curtailed in comparison with former years, proceeded quietly along the accustomed lines. Stormy times were to come in the life of the Presbyterian Church. But the peace of St. Andrew's was not to be broken. Indeed, the years were at hand when St. Andrew's was to appear to many Presbyterians as an oasis of quiet, where one could worship in peace undisturbed by preaching on the subject of Church Union.

It was not that the congregation was indifferent in the matter. On the contrary, it had not only resolved not to enter the Union, but had become the headquarters of those who were of the like mind. On 17th December, 1923, a congregational meeting was held and the ecclesiastical situation discussed. Mr. Justice Craig and Mr. R. J. Maclennan, K.C., explained the significance of the Bill which had been prepared for presentation to Parliament and the various Provincial Legislatures in order to carry out the scheme favoured by the majority in the General Assembly. It was a Bill which, if passed without drastic amendment, would make it almost impossible for non-unionists to achieve any corporate life or strength after separating from those who would enter Union. The meeting had no difficulty in deciding upon its course. The following resolution, moved by Mr. Geo. H. Sedgewick, and seconded by Mr. Miller Lash, K.C., was passed, only one vote being recorded against it:

> "Whereas the Presbyterian Church in Canada is seriously divided on the question of Organic Church Union as provided for in the proposed enabling legislation;
>
> Whereas it was agreed by the General Assembly of 1905 and by other General Assemblies that Union should not be consummated without the practically unanimous consent of the members of the Presbyterian Church; and
>
> Whereas we, the members and adherents of St. Andrew's Church, Toronto, are convinced that a vote of the people ought to be taken to ascertain the present state of opinion in the Church;
>
> Be it therefore resolved that we request the Parliament of Canada and the Legislature of Ontario not to pass the proposed legislation without proof that, on a vote regularly taken, the said legislation has the practically unanimous approval of the members of the Presbyterian Church; and further, that a copy of this resolution be sent to such persons as may be determined by the Kirk Session."

Already the Minister had come to a decision, and had drawn upon himself the fire of the Union party. The

occasion of the first volley was a speech delivered by him on 16th November, in Knox Church, Toronto, at a meeting of the newly formed "Women's League",—an organization supplementing the "Presbyterian Church Association." His position is summed up in the remarks with which he is reported to have commenced his address:

> "It is true that I am comparatively a stranger in Canada. But I have been long enough in the country to see what is going on and to deplore it. I have been long enough here to deplore the rending of a great Church,—for that is what is being done in the name of Union. The Presbyterian Church in Canada was doing a useful and godly work, functioning as an honourable member in the body of Christendom. Now it is being torn asunder. Surely it is a sight to move the Angels to tears! And to this work of demolition the name of 'union' is applied! Obsessed with the thought of gathering in a certain number of Methodists, they reck nothing of the casting out of a vast number of fellow Presbyterians. I confess I see no Union here at all. You begin with the object of gathering three Churches into one. When the end comes, you have not accomplished that. You are left with at least two Churches,—for we Presbyterians will stand apart. You have merely shuffled the people of Canada into new combinations, creating endless heartburnings and marring the unity of the Spirit in the process. How any man can deceive himself into thinking he has accomplished Union in such a transaction as that passes my comprehension."

From this point onward the story of St. Andrew's is really the story of Church Union and its aftermath. Congregational affairs do not bulk, as perhaps they ought, in the minds of those who passed through the Union episode and were gripped by it. There was a congregational life, very happy and satisfying. The customary good offices were performed, the poor were relieved, the wanderers were gathered in; large accessions were made to the membership of the congregation; the work of the Church House, now reduced to the Women's organizations, Sunday Schools, Bible Classes, Young Men's and Young

Women's societies, the St. Andrew's Club, and work among the children, went on apace. But the major interest of the congregation was in Church Union and the general situation which was to result from it.

Until the early part of 1924 there was still hope in some quarters that the Presbyterian Assembly Majority and its Union Committee would consent to a further vote of the congregations. These had not been consulted since 1915, when the persons voting amounted to no more than 55% of the Church membership, 33% being in favour of the Union and 22% against it,—a result which could hardly be taken to justify so serious a step. There was every confidence in the minds of those opposing Union that an appeal in 1924 to the people, now more thoroughly acquainted with the issues involved, would result in a decision to stay proceedings. Such a vote was refused on the ground that, as the Assembly of 1916 had decided to enter Union, an appeal to the membership of the Church was "unconstitutional". On this point the following comment was published in the St. Andrew's Magazine.

> "Personally I agree to a limited extent. Government in the Presbyterian Church is certainly exercised through the Courts. But that does not mean that the Courts have a Papal right of disposing of mere members of the Church whatever their sentiments may be. We thought the Reformation had delivered us from all such high-handed dealings. And we were right in thinking so, as the Unionist leaders know quite well. The Presbyterian Courts are not absolute. Their decisions have authority only insofar as they commend themselves to the consciences of those within their jurisdiction; and the convener of the Committee has recently admitted in a published Letter to Elders that what the Courts propose to do must be with the tacit consent of the congregations. It does certainly seem that they are going to keep the congregations tacit enough; but whether an enforced silence means consent or not is a matter on which none of us will have any doubt."

One result of the work of the Presbyterian Church Association was, however, that Unionist Ministers

throughout the Dominion were obliged in increasing numbers to allow the question of Union to be discussed in their congregations. The people clamoured for meetings at which they could hear both sides of the question, and their demands were not to be put off. When the use of their Church buildings was forbidden them, as happened only in too many instances, they met on secular premises—even in private houses. The Presbyterian Church Association and the Assembly's Union Committee arranged, directly or indirectly, for speakers, and, not infrequently, both sides were heard by the people of a town or congregation on the same night.

Mass meetings were also held in the larger centres of population. In this campaigning the Minister of St. Andrew's was actively employed, the congregation—thanks to Mr. Mahon—suffering not at all from his frequent absence. The various organizations enjoyed prosperous times, did an abundant work, and could report largely increased attendances at their meetings. The "Girls' Own Club" was even re-organized. The only losses incurred by the congregation, indeed, are to be found in the death during 1923-24 of a number of prominent members,—among them Mr. Thos. Gilmour, Mr. H. A. Richardson, Mrs. Stewart Lyon, Mr. R. H. Easson, Sheriff Mowat, Sir Edmund and Lady Walker, Mr. J. O'N. Ireland, Mr. Jas. A. Macdonald, Miss Melita S. Hector,—one of the most faithful workers,—Dr. L. Bruce Robertson, one of Canada's distinguished young medical men and inventor of the process known as "Exsanguination-transfusion," —and only too many others. Many gifts, too, were made to the Church,—an Alms Dish and a Lectern for the Communion Table, Robes for the Minister, Pulpit Drapes and Book Markers, Communion Plate, Vases, an Oak Coffer to contain silver and linen, and other equipment. It may be said, in short, that despite ever-recurring visitations of death, and the serious condition of ecclesiastical affairs in the country, the spirit of St. Andrew's never rose higher. Individually its members were subscribing generously to the work of preserving Presbyterianism for Canada, the Church House, being since 1922 the head-

quarters of the Presbyterian Church Association, was a scene of activity from morning till night, each Sunday saw large congregations in the Church itself, every worker was doing his or her utmost, and it appeared as if the difficult circumstances of the time were merely stirring up the congregation to unprecedented effort.

The attention of the Presbyterian Church in Canada was turned in the Spring and Summer of 1924 from the academic aspect of Union to the legislation by which it was to be put into effect. Reference has been made already to the paralyzing effect of the Draft Bill on those who should refuse to enter the United Church. In the Legislatures of Manitoba and Saskatchewan it was passed in March with but trifling amendment, but with the opinion openly expressed that the disabilities under which it laid the "Minority" should be dealt with by the Federal Parliament. But in April the Bill was so handled in the Private Bills Committee of the Ontario Legislature that it was withdrawn by its sponsors. An amendment had been proposed and carried by a vote of 36 to 26 that provision should be made for the continuance of the parent Churches by those unwilling to enter the new one, and for an equitable division of property between the parties. It is interesting to note, in view of the impression that this amendment was carried by Anglican influence in the Committee, that of its 18 Presbyterian members 13 voted for it and only 5 against it; of 18 Anglicans 16 voted for the amendment and 2 against it, while of the 15 Methodist members all save one, Major Lewis, voted against. The Bill was withdrawn accordingly in Ontario until its fate in the Federal House should be ascertained.

On April 30th the Private Bills Committee of the Dominion Parliament entered upon consideration of the Bill. On the previous day a devotional service was conducted in St. Andrew's by the Minister at the request and under the auspices of the Women's League of the Presbyterian Church, prayers being offered for the welfare of the Church and the guidance of Parliament. The first sittings of the Committee were occupied in hearing the evidence of the Presbyterian Unionist Party. For the

opponents of the Union, who were heard later, the witnesses were Messrs. F. C. Chrysler, K.C., and Eugene Lafleur, K.C., counsel for the Presbyterian Church Association, Rev. W. G. Brown of Red Deer, and Rev. Stuart C. Parker of St. Andrew's, Toronto. The result was that the Private Bills Committee reported to the House of Commons in terms extremely favourable to the non-unionists, being indeed of the opinion that the Bill should not be passed. The House of Commons, however, rejected the recommendation of its Committee. In the ensuing debate on the Preamble (which involved the "principle of the Bill"), an eleventh-hour amendment moved by the Prime Minister, Mr. Mackenzie King, and Mr. Stork, the member for Skeena, to the effect that the Bill should be passed on condition of its first being approved by the Law Officers of the Crown, was declared out of order owing to insufficiency of notice. The Bill, therefore, was passed in principle by a small majority. The House of Commons occupied itself thereafter with the consideration of its clauses, and ultimately the Church Union Act received the Royal Assent on 19th July, 1924.

It was not, however, quite the Act which the Union Party hoped to see upon the Statute Book. Among the most notable amendments which were secured were the following:—(a) The Act should not come into force until 10th June, 1925. The draft Bill had proposed that the date of operation should be the date of the Royal Assent. This would have meant that any congregation which voted after that early date could only vote whether it would leave the United Church or not. The amendment providing for 10th June, 1925, as the date of coming into force secured that a vote taken at any time before that day should be a vote upon whether the congregation would enter the United Church or not. The difference between the two dates secured the principle for which the non-unionists contended, viz., that no congregation should be taken into the United Church against its own expressed will. (b) Another amendment related to the calling of meetings for taking a vote on the question of entering the Union. It was provided that (1) the Session of a congregation

might of its own authority call a meeting for voting; but, (2) whether willing to do so or not the Session must call such a meeting on receipt of a requisition signed by a specified percentage of the members. This made it possible for most congregations in the Dominion to determine to which Church they should belong. (c) A third amendment of prime consequence was that voting should be by ballot, and not in any looser or less accurate way. With the Bill thus amended the non-unionists were thoroughly satisfied. It remained only for the congregations to exercise their right of voting, and exercise it in time. All who neglected to vote would pass automatically into the Union. The question of Church property involved the Provincial Legislatures rather than the Federal Parliament. But the Dominion Act provided generally, in a clause satisfactory to the non-unionists and perpetuating by its naming of St. Andrew's Church the part which the congregation had taken in the struggle, that the general property should be divided according to the judgment of a commission of nine persons,—three chosen by the United Church, three by the non-concurring congregations, and three more by these six. In respect to the appointment of the three Presbyterian commissioners, the Act declares:—

> "The conference of representatives of non-concurring congregations shall be held on a date nine months from the coming into force of this Act, at St. Andrew's Church, on King Street, in the City of Toronto, at the hour of half past two o'clock in the afternoon, or at such other time and place as may be fixed by proclamation of the Governor-in-Council." (Section 11: c.)

It is evident from this clause of the Act that Parliament had no doubt as to the decision which St. Andrew's would make! No member of St. Andrew's was in doubt either. A meeting for purposes of voting was called for 22nd December, 1924, by authority of the Kirk Session. After prayers it was moved by Mr. E. A. Maclaurin, seconded by Mrs. McMichael, and agreed that arrangements be made for recording the congregation's vote. All other requisite steps followed. The provisions of the Act being

read, it was resolved on motion of Mr. W. B. Maclean and Rev. P. F. Sinclair, that the voters' roll should be the Roll of Communicants in good standing on July 19th, 1924, as prepared and certified by the Session. Thereafter, in accordance with the particular constitution of St. Andrew's, it was moved and seconded by Mr. R. J. Maclennan, K.C., and Dr. D. J. Gibb Wishart, and resolved that the list of Adherents as certified by Session be accepted for purposes of voting. A secret ballot was proposed by Mr. R. H. Cowley, and Dr. Alex. Primrose, and the form of words to be printed upon it agreed. Maj.-Gen. J. T. Fotheringham and Mr. Jas. Millar moved that the voting extend over the succeeding eighteen days in accordance with a schedule which was presented. The manner of voting was determined, on motion of Mr. Miller Lash, K.C., and Mr. Hugh I. Fletcher, and the list of poll clerks and scrutineers on that of the Rev. J. A. Stewart and Mr. J. A. Mackintosh, K.C. Thus everything was done in due order at this fateful meeting, and the congregation adjourned to vote and to await results. On 9th January, 1925, Mr. F. C. Tisdell at the re-assembled meeting announced the vote:—

| | |
|---|---|
| "Number of votes cast | 752 |
| In favour of Union | 19 |
| Against Union | 733 |
| Rejected ballots | None |
| Majority against Union | 714" |

With the motion of Col. J. F. Michie and Mr. John A. Milne that this vote be certified, in terms of the Act, to the Clerk of the Presbytery of Toronto, the congregation stepped out upon a new stage of its history.

Other congregations had already come to a decision of one kind or the other. The offices of the Presbyterian Church Association in the Church House hummed with excitement for months as the results came in. But it is not too much to say that the polling at St. Andrew's, the headquarters of Presbyterianism, was watched by the entire Church with a peculiar and anxious interest. The outcome was noted by the Minister in the "Foreword" to the Year Book of St. Andrew's for 1924:—

> "The congregation has lived up to the general expectation. . . We are thankful for the issue in our own case, and doubly grateful that so many hundreds of the congregations have shown themselves of the same mind. Our Church will live; it will be a large Church, and by the grace of God it will go on 'conquering and to conquer'. We face now the work of reconstruction."

If the subject of Church Union must still be pursued in this history, it is for the reason already stated, that the story of St. Andrew's in those years is bound up with the wider issues, and that by these all other congregational interests were overshadowed. Great events loomed nearer as 1925 proceeded. The General Assembly was appointed to meet in College Street Church, Toronto, on Wednesday, 3rd June, and preparations were early afoot in both camps of the divided Church for the official day of disruption. Meanwhile, in the end of March the Union Bill was again presented to the Ontario Legislature. Its fate was anxiously awaited, for the special reasons that the greater part of the Presbyterian property lay within the jurisdiction of Ontario, and that the Legislature of Quebec, in which the Bill had not yet been considered, was certain to adapt its Union Act to that which should be favoured in the distinctively Protestant Province. The Attorney-General of Ontario, Mr. W. F. Nickle, attempted unsuccessfully to effect an "agreement out of court". Negotiations broke down over such points as the Preamble of the Bill, with its claim that the Presbyterian Church passed as a historic body into the Union; the question of the partition of Trust Funds; the treatment of "outed" minorities left locally with no alternative place of worship; and the proposal of the Unionists to retain the Charter and historical elements in the equipment of Knox College, Toronto, while yielding up the College building itself. In April, therefore, the matter was settled by the Legislature in the light of the experience gained during the unsuccessful negotiations. The main features of the Act were as follows:—

(1) The property of non-concurring congregations

should stand to the "continuing" Presbyterian Church in the same relation as it bore to the Presbyterian Church in Canada before Union.

(2) It should be beyond the power of anyone to persuade a non-concurring congregation to re-vote at some later date and enter the United Church.

(3) A Commission was appointed to adjust matters in communities where two or three congregations of the parent Church existed and all voted alike, so leaving a large composite minority Churchless.

(4) Knox College was alloted to the non-concurring Presbyterians, with the proviso that accommodation should be shared with the United Church for a period not more than three years. Three Trustees took control in the name of the Presbyterians, one of them being Mr. James Turnbull, of St. Andrew's Church.

(5) The College endowment was ordered to be used for upkeep during the period of joint occupancy, and to be apportioned afterwards by the Federal Commission.

(6) The Caven Library was ordered to be used jointly by the Presbyterian Church and the United Church.

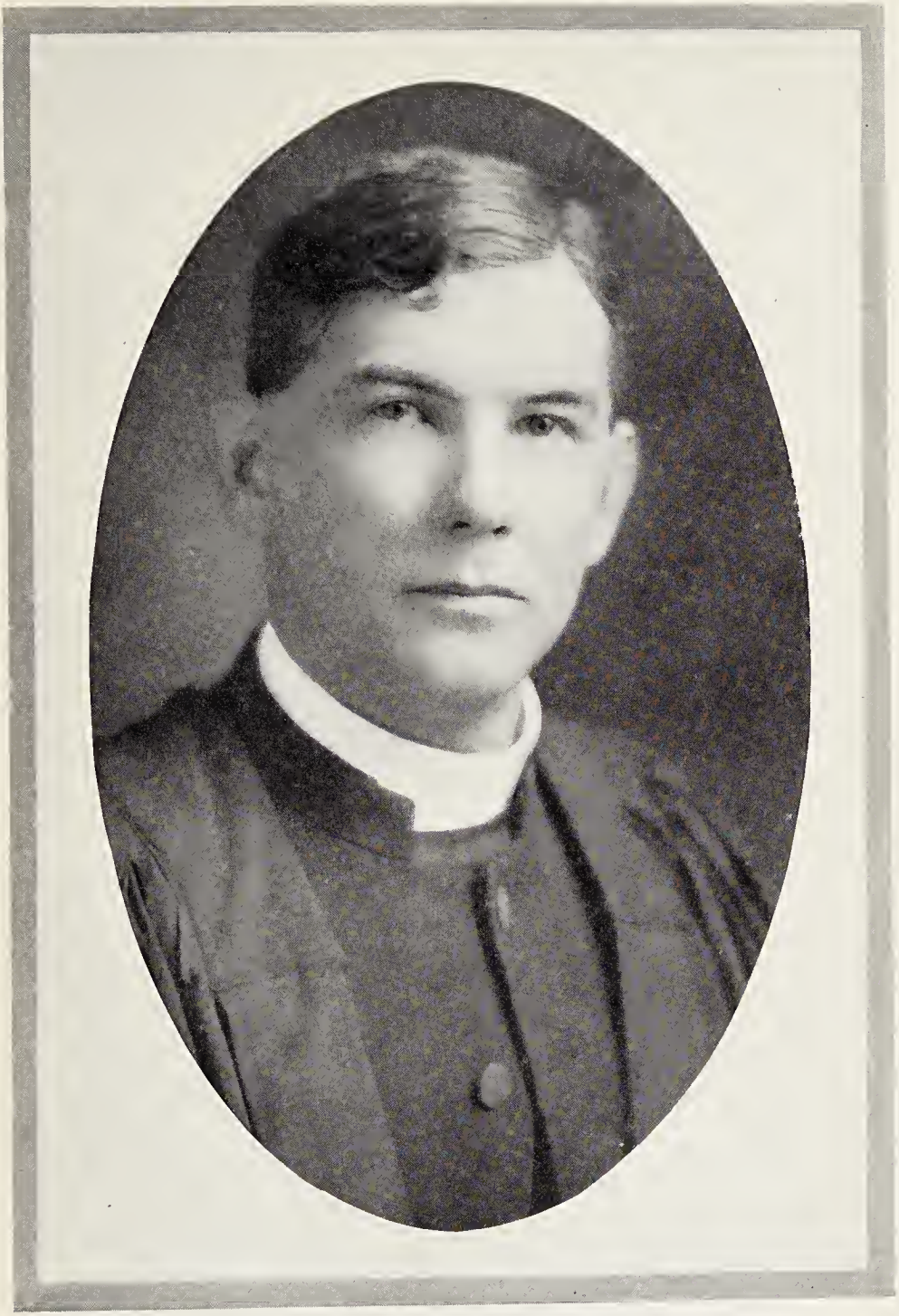
(7) All portraits and pictures in the College should belong to the Presbyterian Church.

The disposal of the Charter of Knox College lay in the hands of the Federal Commission. It may be noted here that it was allotted in due time to the Presbyterians.

Early in the Summer it was decided by a Committee on Organization which sat almost daily in St. Andrew's Church to take certain steps, in view of the coming disruption. First, Presbyteries and Synods were instructed as to the procedure at their final undivided meetings. This was in almost every case closely followed. The non-concurring members of the Court tabled a Claim of Right and Protest,—the form of words varied, but the intention was the same in each case; they then declined to disperse on the closing of the Court, but meeting alone reaffirmed

their purpose of continuing the Presbyterian Church in Canada, transacted such business as was necessary, and closed in their own time. Thus a formal continuity of Church life was established. Similar steps were prepared for the approaching General Assembly, at which the non-concurring Presbyterians, in spite of ecclesiastical conditions, had almost double the constitutional "quorum" of forty members. The actual number of non-concurring commissioners was seventy-nine.

An important achievement of the Committee on Organization, and one suggested and largely carried out by the Rev. Dr. Andrew S. Grant, was the summoning of a great "Pre-Assembly Congress" of delegates appointed by faithful congregations throughout the entire Dominion. It was called to meet in St. Andrew's, Toronto, on June 8th, the sittings to continue for three days, giving place on the 11th to the "Rump" Assembly, which should adjourn to St. Andrew's from the College Street meeting place after the withdrawal of their unionist brethren into the "United Church of Canada". The Congress, with its mixed membership,—for a delegate might be man or woman, elder, manager, or ordinary Church member,—was frankly an experiment, the intention of which was to acquaint the non-concurring congregations with their own strength in numbers and quicken them, through the experience of their delegates, to an enthusiasm adequate to the emergency in which the Church found itself. But it was a most successful experiment. Never before in the history of the Presbyterian Church in Canada was there such a gathering. From East and West, and from every inhabited spot in Ontario, came the representatives of congregations which had voted not to enter the Union, and of groups "outed" from the Unionist congregations, men, women, and even children,—for some of the women delegates could not fulfil their commission and leave home without bringing "the baby" with them! On those warm June days,—something like a heat wave was, in fact, sweeping over Toronto at the time,—the delegates in the intervals between meetings lay upon the lawn surrounding the Church, presenting a most unusual spectacle in



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that business quarter of the city. At the meetings themselves, those who could not gain admittance caught the hymns from those inside and sang them in the street! Hospitality had been arranged, chiefly by the efforts of the Women's League, for the entire Congress. Volunteers drove the delegates to the homes appointed for them. In the day time they swarmed about the Church House, where the ladies of the Church had arranged for meals, provided rest rooms, offices, and all things necessary for Congress and Assembly. Hundreds hailing from remote parts of Canada found encouragement to return and face their local situations from the inspiring meetings, and from their fellowship with others in like circumstances. Altogether, the Pre-Assembly Congress of June 8-11, 1925, will be remembered as a unique event in the history of the Church in Canada. When the "Rump" Assembly met in St. Andrew's on June 11th, it had a "gallery" interested and enthusiastic beyond anything a Presbyterian General Assembly had known since the Scottish upheaval of 1843.

The Minister of St. Andrew's had returned to Toronto just in time to be present at these doings. On 8th May, in company with Principal Fraser of Montreal, Prof. Cyrus Macmillan of McGill University, and the Rev. Robt. Johnston, of New Glasgow, he had been despatched to Great Britain, to convey to the Church of Scotland and other Presbyterian Churches there some information as to events in Canada, and to pre-arrange, as far as possible, the relations between these Churches and the remnant which should be left after 10th June, 1925. This business completed, he returned to Toronto on Saturday, 6th June, in the company of Professor Archibald Main, of the University of Glasgow, one of the King's Chaplains, and a commissioner to Canada from the Church of Scotland. Professor Main preached in St. Andrew's on the following day, and took part thereafter in the proceedings of the Congress and the Assembly.

On 5th June events had moved to a crisis in the Assembly at College Street Church. The report of the Union Committee was presented on that day, and on the motion

that it be "adopted as a whole" the following dissent was entered by Rev. W. G. Brown:—

> "We, the undersigned, and all who care to associate themselves with us, beg leave to enter our dissent from the finding of this Assembly on the matter of Church Union, for the following reasons:—
>
> 1. In the face of the claim that the Presbyterian Church in Canada is going into Union at the present time, approximately 700 congregations have thus far declared by their vote their opposition to the organic union of the negotiating Churches in the terms of the United Church of Canada Act, and their determination to continue the Presbyterian Church in Canada.
>
> 2. Of the communicants in Canada who have thus far recorded their vote, a majority of approximately 5,000 have declared their opposition to the proposed organic union, the reports from two Provinces not being yet available.
>
> 3. That this General Assembly is not representative of the mind of the Church; in proof of which it is sufficient to state the fact that in the Provinces of Nova Scotia and Prince Edward Island—of the communicants who have voted on the question, 3,432 have voted for Union, 7,755 have voted against Union; the 3,432 having 71 commissioners at this Assembly, while the 7,755 have only one commissioner.
>
> Further, that from the whole Synod of British Columbia there is only one non-concurring commissioner, while the great metropolitan Presbytery of Montreal has not one non-concurring commissioner; further, that out of 79 Presbyteries 49 have no commissioners to represent the non-concurring members of the Church within their bounds; and that no Assembly constituted in such a manner can give a fair representation of the mind of the people who constitute the Church."

This document was signed by "W. G. Brown, Jno. Gibson Inkster, D. G. McQueen, T. Wardlaw Taylor, N. R. D. Sinclair, and W. Munro".

To the dissent a reply was prepared by the Union Committee and presented on the 9th June, setting forth:— (1) that the "dissent or refusal of any minority, however substantial", cannot affect the decisions of the Church speaking through its courts; (2) that to the numbers of those who actually voted for the Union must be added the membership of the "hundreds of congregations which without vote or resolution have accepted loyally the action of their Church Courts and are entering the United Church"; (3) that the mind of the Church has sufficiently been made known by the constant majority in the Church Courts for Union, and by the small opposition of less than twenty-nine per cent. brought out by the voting of the people in the past; and that the commissioners to the General Assembly then sitting were appointed in the usual way.

Clearly, nothing remained but disruption. It was resolved by the College Street Assembly in respect to the mode of its adjournment on the eve of the coming into force of the United Church of Canada Act, that

> "when this Assembly adjourns this afternoon, it do adjourn to meet in College Street Presbyterian Church, at the hour of nine o'clock in the morning, on Wednesday, the twenty-fourth day of June, *unless in the meantime its rights, privileges, authorities and powers shall have ceased, under the terms of Section* 22 (*a*) *of The United Church of Canada Act,* 14-15 *George V, Chapter* 100, *which Act gives effect to the Union formed by the free and independent action of the negotiating Churches.*"

As the Assembly was thereafter adjourned, a Claim of Right was presented by Dr. T. Wardlaw Taylor on behalf of the minority of the commissioners, the reading of it being drowned by the noise of the organ, upon which, whether with or without instruction cannot be determined, the "Hallelujah Chorus" was played! It ran as follows:—

> "We, the undersigned Ministers and Elders, commissioners to this fifty-first General Assembly of the Presbyterian Church in Canada, although feeling

painfully the solemnity of our position, and deeply distressed in view of the impending separation, do nevertheless, in our own name, and in the name of all who may choose to adhere to us, hereby solemnly protest that,

Whereas the Presbyterian Church in Canada is a Church of Christ, composed of certain four Presbyterian Churches of the Dominion, that entered into a Covenant of Union in 1875, and of such additional persons as since then have chosen to unite themselves with her, constituted upon (a) the Scriptures of the Old and New Testaments as being the only infallible rule of faith and manners, upon (b) 'The Westminster Confession of Faith' and the 'Larger and Shorter Catechisms' as her doctrinal standards, declaring how the Church interprets the teaching of the Scriptures on the several matters embraced in the documents, and upon (c) the recognized principles and practice of the Presbyterian Churches as laid down generally in the 'Form of Church Government' and the 'Directory for the Public Worship of God' as to her government and worship, all set forth in the 'Basis of Union' of 1875,

It is in her faithful adherence to the aforesaid standards of doctrine and worship, and forms of discipline and government, adequately secured unto her by the said Covenant of Union of 1875, that the real historical and hereditary identity of the Presbyterian Church in Canada consists, as well as her continuity as the lawful successor in this Dominion of the Reformed Churches of the motherland.

And whereas the 'Basis of Union' negotiated between the Methodist, Congregational and Presbyterian Churches contains very many features inconsistent with the standards of the Church secured unto us by the aforesaid Covenant of Union of 1875,

And whereas the Ministers met in this General Assembly have come under a solemn engagement to maintain and defend the government of the Church by Sessions, Presbyteries, Synods, and General Assemblies, and to follow no divisive course from the present order established in the Church,

And whereas the Elders met in this General As-

sembly have come under a solemn engagement, and still lie under it, to maintain and defend the government of the Church by Sessions, Presbyteries, Synods, and General Assemblies,

We do further protest that we cannot comply with the course pursued by the prevailing party, or acquiesce in their decision to merge the Presbyterian Church in Canada in another Church under the aforesaid 'Basis of Union'.

And whereas the resolutions adopted by the General Assembly of the Presbyterian Church in Canada held in the City of Winnipeg in 1916, approving of the said 'Basis of Union', together with all things since done to implement the said resolutions, were beyond the power of that or any other General Assembly,

We do further protest that, notwithstanding the action of the Assembly in 1916, or any further action by the prevailing party in this Assembly, it shall be lawful for us, together with such other commissioners as may adhere to us, to continue in session in St. Andrew's Church, Toronto, on Thursday, June 11th, 1925, as commissioners to the fifty-first General Assembly of the Presbyterian Church in Canada, and there, in humble dependence on God's grace and the aid of the Holy Spirit, and maintaining with us the Confession of Faith and standards of the Church as hitherto understood, to adopt such measures as may be competent to us for the continuance of the Presbyterian Church in Canada, to the advancement of God's glory, the extension of the Gospel of our Lord and Saviour throughout the world, and the orderly administration of Christ's House according to His Holy Word;

And finally, we do protest before the great God, the Searcher of all hearts, that we, and all those who shall adhere to us, are not responsible for this schism in the Church, or for any consequences which may flow from this enforced separation. In humble submission to His will, we give this our testimony. To Him we commend our cause, and we pray that in the days to come His richest blessing may rest upon the Church of our fathers, which Church we are resolved by His help to maintain.

> In witness of this our Protest and Claim of Right, and as commissioners to this fifty-first General Assembly of the Presbyterian Church in Canada, we subscribe our hands, at Toronto, this ninth day of June, one thousand nine hundred and twenty-five."

There follow the signatures of the protesting commissioners, seventy-eight in all. These continued in session according to their Claim of Right. Dr. D. G. McQueen, as ex-Moderator of General Assembly, took the chair, and it was moved and agreed to adjourn, to meet again the same evening at 11.45 o'clock, in Knox Church, Toronto.

In Knox Church that night a great gathering of loyal Presbyterians met to "see in" the day of the dismemberment of the Church. It was one of the most impressive meetings associated with this time. With prayer and praise the tenth of June was ushered in,—prayer for the strengthening of the "remnant" which should be left, and praise that the remnant was so considerable. To Knox Church at the hour appointed came the "Rump" of the Assembly, to reorganize and prepare for the continuance of business at St. Andrew's on the 11th. It was an hour of sadness for many. But for many it was an hour of rejoicing. A long-endured anxiety was past, a final issue was reached, and the Church knew now, as heretofore it had not known, where it stood, what its responsibilities were, and what were its human resources.

Into the further proceedings of the General Assembly, which on 11th June resumed its deliberations in St. Andrew's, it is not necessary to enter in detail. It is sufficient to state that all needful readjustments were made. Dr. D. G. McQueen presided until the election of Dr. Ephraim Scott as Moderator, and thereafter the tide of business flowed on almost as if nothing extraordinary had taken place. The matter of chief moment to the congregation of St. Andrew's is that all the requirements of the Assembly were met, and on this historic occasion our people rose to their opportunity, and assisted materially in tiding the Church over what may reasonably be held to be the greatest crisis of its history. The Assembly presented an inscribed gold watch to the Church Officer of St. An-

drew's, Mr. J. P. Robertson, who, with his wife and assistants, had wrought strenuously throughout those fateful days. It recorded also its deep gratitude to the congregation, and especially to the ladies of the congregation. But the chief gratification of the people of St. Andrew's lay in the fact that once again history had been made in the old Church, and every member had been involved in events which future ages will relate.

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## CHAPTER X.

### 1925-1930.

With the close of the Church Union episode the interest of St. Andrew's returned to its own affairs with renewed zest. It is not that the congregation lost sight of the wider movements of Presbyterian Church life. In these the Minister himself was caught up, being engaged in half-a-dozen activities connected with the rehabilitation of the Church, both at home and abroad. The congregation also took a foremost part in steadying the Church after the ordeal through which it had come. It contributed lavishly to the payment of the debts incurred in the long conflict over Union, and both corporately and through its individual members it gave large sums to further the work which the remnant of the Presbyterian Church had undertaken. Its interest in the after-settlement of the affairs of the Church was heightened further by the fact that the Rev. Dr. Thos. Eakin was appointed one of the members of the Federal Commission to allocate the general property of the Presbyterian Church in Canada,—a position for which he was doubly fitted by his intimate knowledge of Presbyterian affairs and his distinction as a lawyer. The years following 1925, indeed, saw St. Andrew's taking a larger interest in the general work of the Church than ever before.

But with the approach of 1926 the thoughts of the congregation were turned toward the celebration of the Jubilee of their Church building. On Sunday, 13th February, 1876, it had been dedicated. Preparation was made, therefore, to mark fittingly the end of fifty years' occupancy of the premises at the corner of King and Simcoe Streets. A large committee was formed, consisting of the men of the congregation, and loosely termed "The Men's Association". Once again, Mr. W. A. Mackenzie was called to assume the office of President. The com-

mittee resolved that, in addition to holding special Church services, they would commemorate the occasion by raising a Jubilee Fund for the renovation of the Church, and the congregation was canvassed accordingly by the men themselves to discover what help would be forthcoming. The result surpassed all expectations. Due to the efforts of Mr. Mackenzie, Col. Michie, Mr. Ralph King, Mr. A. R. McMurrich, and the many others who must remain unnamed,—the list of them is virtually the list of St. Andrew's men in 1926,—the sum of 44,000 dollars was raised.

The Jubilee occasion was celebrated, therefore, with a most thankful spirit. Once again the congregation had shown, in one of the few measurable ways open to it, its devotion to Church and Gospel. Many years before public opinion had counselled St. Andrew's to close its doors. Now, in 1926, large numbers were giving with a measure of sacrifice to its support and continuance. Naturally the Session and Managers were overjoyed. A petition had been presented to them on behalf of certain "minorities" in the northern residential sections of the city, to remove and rebuild St. Andrew's,—the suggested location being St. Clair Avenue. It was a serious proposal, and was seriously considered by more than one joint meeting of Session and Managers. In the end it was rejected, the determining argument being the consideration that the St. Andrew's district, in the event of the removal of the Church, would be left without the ministrations of religion. It was decided unanimously to "keep the flag flying" down-town, to renovate the Church, and trust to the loyalty of its membership to enable it to "carry on".

On Sunday, 14th February, 1926, the Jubilee of the present Church building was celebrated at special services, when the preacher was the Rev. A. J. Macgillivray, D.D., destined to be Moderator of the General Assembly of 1926. A Congregational Reunion was held on the following evening, organized by the Women's Association, and was enjoyed by a large gathering. Many were gone who would have taken great pride and pleasure from the occasion,—Mrs. Ross, one of God's saints; Mr. D. Ernest Wright, a faithful manager; Mr. Geo. Keith, father of the Kirk

Session, who in 1925 had passed away at the advanced age of 87; the Rev. Dr. John Gray, a venerable figure in the congregation; the beloved Mrs. Miller Lash; Mr. Clarence McArthur, perpetual usher at evening service, and his mother, and many others. No joy is untinged with sadness. But the congregation as a whole rejoiced that, after fifty years, in which the City of Toronto had grown beyond recognition, the Church of St. Andrew still stood, strong and sturdy, a witness to the abiding character of the Message proclaimed within its walls. No Church cares to turn away any who seek admittance. But both on Sunday, 14th February, and on the previous day when Mr. Edwin Lemare played an Organ Recital, many were turned away. Such circumstances in connection with a down-town Church can easily, and legitimately, be construed as a triumph of the Gospel.

The Spring of 1926 is covered by the customary record of good work, punctuated by such special occasions as the visit of Dr. Grenfell of Labrador to us on Easter Day. The task of beautifying and renovating the Church was begun in the summer months, during which time service on Sunday was conducted in the Lecture Room of the Church House. The first undertakings were the re-flooring of the chancel and aisles and the pointing and weather-proofing of the entire building on the outside. The wooden floor of the chancel was replaced by marble tiles, in a chaste and interesting design, while the aisles also, formerly carpeted, were laid with tiles. The entire work, outside and inside, was carried through by Messrs. Shepard and Calvin as architects, Mr. Calvin being a member of the congregation. The work was continued thereafter each summer, being concluded only in August, 1929. A stone wall, designed by Mr. S. G. Curry, the architect of the Chancel and Institute, was built around the Church property, certain aged and unprosperous trees were removed in order to give place to flowering shrubs, and the resultant effect was such as to move the newspapers to comment on the beautifying of "down-town Toronto"! The Church House and the Vestry, and finally the Church itself, were re-decorated; while the windows lighting the

nave of the Church, and marred by the gallery intersecting them on the inside, were divided by the ingenuity of Mr. Curry, into separate series, one series above the gallery and one below on each side. The windows were entirely re-glazed with semi-opaque glass, and by 1929 commissions had been given for several memorials in stained glass. Until this time the only stained glass windows were the five in the Chancel. As the personal gift of one of the ladies, the floors of the Lecture Room and the Mothers' Room were re-laid with hardwood. So the Jubilee scheme of renovation was carried out, while St. Andrew's was already turning its thoughts to its next great "occasion", —the Centenary of the founding of the congregation.

With this the present record (the publication of which is itself part of the Centenary celebration), may fittingly be closed. In 1929 the following representative committee was appointed to make the necessary preparations:— Messrs. R. J. Maclennan, K.C., Geo. H. Sedgewick, K.C., John B. Kay, Col. J. F. Michie, George Bell, K.C., Norman S. Macdonnell, K.C., S. R. Hart, Edward R. Greig, F. C. Tisdell, Mrs. George Dickson, Mrs. D. S. Barclay, and the Misses Mickle, Jean Graham and Bessie MacMurchy, together with the Minister. A week of activity was planned, commencing on Sunday, 2nd March, 1930; while in order to give permanence to the celebration, not only was the Minister commissioned to write the story of St. Andrew's, but it was resolved to raise a fund for the endowment of the work of the congregation. Already this fund, to which it is hoped constant addition will be made from year to year, amounts to over 30,000 dollars. The moving spirit in its creation is Col. J. F. Michie, Treasurer to the Managers, and the present head of a family which through three-quarters of a century has given of its best to the service of the Church.

In due course the 2nd day of March arrived and the congregation entered upon its great week. All too soon the occasion passed, and as this history is published St. Andrew's is plodding with the old courage along the road of its new century. In the April number of the congregational Magazine the Minister wrote a short account of the

week's proceedings. It is reproduced here as it appeared, that in this more permanent form of publication it may for long recall the minds of the men and women of St. Andrew's to a very happy fellowship:—

## "ECHOES

Only the echoes of our Centenary celebration are heard now. In our busy life the present merges very quickly into the past. So let it be with our Great Occasion. We have the future stretching out before us, full of problems and of promise. We cannot afford to linger too long over our festivities. Yet may we be pardoned if, like travellers who have just stamped out the fires in a very jolly camping-place and resumed their journey, we take a last look behind and talk a little, even as we step out along the highway, of the fine time we had back there, and the good fellowship we enjoyed!

And surely we had a very pleasant and memorable celebration in those eight days, 2nd to 9th March! Innumerable friends have written to me since, expressing the great pleasure they found in the services and meetings, and marvelling especially at the wonderful atmosphere of comradeship which prevailed. One has asked how we brought it about! I could only say—'I don't know. I suppose it's just there naturally, that's all!' And that is so. It is one of the attractive things about St. Andrew's—at least as I have known it—that the members are more than usually like a family. Have we no differences with each other? I suppose we have, though personally I never seem to hear of any worth repeating. But, such as they may be, they are adjusted as a family's differences are adjusted, in a free-and-easy fashion that leaves no rancour behind. I have heard the word 'clannish' applied to a congregation before now. I think it is just the word to describe ours; and maybe the atmosphere of warm cordiality noticeable to visiting friends at our recent gatherings was just the 'clannishness' of us coming out to a more than usual degree!

## MINISTERS, AND THE PRIME MINISTER

Our opening Sunday, 2nd March, and our Reunion on the following evening will rank among the most striking occasions in the history of the congregation. What a spectacle it was to see the building 'packed from floor to ceiling' for our Thanksgiving Services. I am told that the beautifully printed booklet containing the Order of Service was much admired. Certainly the sermons of our two visiting preachers,—the ex-Moderator, Dr. A. J. Macgillivray, and Dr. D. R. Drummond—were warmly appreciated by the great congregations to which they preached. To them, and equally to the Rev. Wm. Barclay of Central Church, Hamilton, and Mr. Wasson of Calvin Church, Toronto, who preached most able and inspiring 'special' sermons on the Tuesday and Thursday respectively, we owe much gratitude.

I despair, indeed, of thanking every one of those who contributed to the success of our celebration. It would mean drawing up a long list of our men as well as of our ladies. But special mention must be made of the delightful Reception given by His Honour the Lieut.-Governor of Ontario and Mrs. W. D. Ross. The entire congregation, and the ministers of the Presbytery of Toronto, with their wives, were entertained at tea on Monday afternoon. It was the suggestion of the Lieut.-Governor and Mrs. Ross themselves, and it was an inspiration! Nothing could have been more enjoyable, nor could anything else have shown up so well the solidarity which marks our congregation in spite of the varied character of its membership. Further, it was confided to me,—though not, I am sure, with any intention that I should keep it a secret,—that Government House has never seen a more unaffectedly happy gathering. If the guests enjoyed the occasion, they may be assured that greater even than their pleasure was the delight of their host and hostess.

To pass, on the evening of the same day, from the immense company which thronged Government House to a Church filled to overflowing for the third time in forty-eight hours, was an exhilarating experience. One mem-

ber of the Choir told me that it all made her feel as if the holidays had begun! I have no doubt she was not alone in feeling so, for there was an air of happiness about the Reunion on Monday night associated only with a complete freedom from care. Everything moved smoothly. Two of the ministers present have since written that the meeting was a 'miracle of organization', but the real secret of its success is to be sought in the mood and spirit of the people. As always, the Choir and its soloists were most effective, while the various speakers,—the Bishop of Toronto; Dr. Gunn, Moderator of the United Church; Dr. Macgillivray; Dr. Sclater; Dr. Drummond; Principal Eakin; Alderman Carrick, representing the Mayor of Toronto; and His Honour the Lieutenant-Governor of Ontario,—extended their greetings and congratulations in short speeches which could hardly have been improved upon. The remark of one listener is to the point. 'No wonder you had fine speaking', he said to me, 'since your speakers were the heads of everything they represented! You couldn't get a group like that together very often!' Perhaps not. There is all the more reason for our being grateful to these friends who came to wish us well.

Then, as the central feature of the proceedings, came the unveiling by the Prime Minister of Canada, Mr. W. L. Mackenzie King, of a Memorial Tablet to his father and mother. The short service of dedication carried the mind of everyone back to the men and women of the past, to whom St. Andrew's was dear as it is still to their children and successors. The opening sentences of the service were a reminder of the immortality of those who in their generation have served God in righteousness.

> 'Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in His commandments. What man is he that liveth and shall not see death? The righteous shall be in everlasting remembrance'. (Pss. 89 and 112.)

The singing, immediately thereafter, of the first two verses of the paraphrase—'O God of Bethel'—as the Minister and Mr. Mackenzie King took their stand by the

draped Tablet in the nave of the Church, was peculiarly appropriate, as the words are engraved on the Memorial itself. After the act of Unveiling and the Prayer of Dedication, the congregation sang the remaining verses of the paraphrase, while the Prime Minister returned to the steps of the chancel, from which he spoke to the great audience in his own simple, appealing manner of things lying very near to his heart,—the long association of his parents and family with the Church, his father's joy in the Eldership, and his own pure ideal of the relations of Church and State.

> 'The Church would have no place but for the world in which it finds itself. It is but one institution, but it should be the central institution of all. Its mission is to breathe upon the others the spirit of life. The State will find its noblest expression and fulfilment of its highest destiny only as its life approaches in expression the aims and ideals of the noblest and highest individual life.'

It was a delight to have the Prime Minister with us, and he himself—quite obviously—was charmed to be back among his own folk. During the social hour in the Institute following the gathering in the Church, the great Birthday Cake—a triumph of the confectioner's art, surmounted by a model in sweetmeat of the first St. Andrew's Church,—was cut by Mrs. R. G. Hector. The rooms and corridor were so crowded that elbow-room was not to be had anywhere! Yet everyone, from the Lieutenant-Governor and the Prime Minister to the newest member of the congregation, was happy and satisfied. So ended our great congregational Reunion. We had had, beyond all doubt, 'a day in a thousand'.

## MUSIC—AND THE CLIMAX

It remains only to mention the musical part of our festivity. Both the Concert on Wednesday evening and the Organ Recital on Saturday were of the highest order and worthy of the occasion. The Hart House String Quartet played at the Concert with that exquisite taste

and understanding which have already made it famous not on the American Continent alone, but in England, where on a London engagement a number of months ago it earned the highest praise. Equally satisfying was the playing of the great American organist, Mr. Palmer Christian, on Saturday afternoon. This first visit of his to Toronto has assured for him a fine welcome from music-lovers when he finds it possible to return. But we are—and naturally—proudest of the work of our own Choir at the Concert. Not only the solos of Miss Gale, Mrs. Cross and Mr. Doney, but the concerted work were well up to the standard set by the String Quartet, while the 'Inflammatus', rendered by the Choir and Mrs. Ussher, had to be repeated to satisfy the enthusiasm of the congregation.

When the climax of the celebration came with Holy Communion on the morning of Sunday, 9th March, it was a thankful people which sat at the Lord's Table, to acknowledge God's goodness and to dedicate themselves anew to His service. May He give to us grace to fulfil such resolves as we made in our hearts on that great day. We know that we have not done for the Cause of the Gospel all that we might have done. Our predecessors,—so the congregation was reminded in the sermon at Evening Service that same day,—have set us a high standard, pioneering, as they did, in many things which have been for the uplifting and enrichment of Presbyterian Church life. May God help us to be worthy of those who have gone before us, that, when another century shall have passed, men and women gathering here may look back with pride and affection to us as we look back to the pioneers of 1830."

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